# CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 30, 1835. NO. 720.---VOL. XIV.—NO. 42.


## RELIGIOUS MISCELLANY.

[From the Eclectic Review.]

### CHURCHMEN AND DISSENTERS.

ENGLISH UNIVERSITIES.

It is undeniable that the restrictive and disqualifying statutes which govern the universities, were imposed by the State;—that they had their origin in the arbitrary mandates of the monarch;—that they were a part of the intolerant policy which ran through the whole system of government under the Tudors and the Stuarts;—surely, then, the repeal of these statutes cannot be justly or consistently resisted, now that the supreme legislature has recognised the entire and absolute competency of the Dissenters for the discharge of every civil function, and their eligibility to other corporate bodies. The political ground of their exclusion from the universities being annulled, their continued exclusion becomes unreasonable. The principle of intolerance being disavowed, there is no consistency in adhering to the intolerant practice. The policy of Elizabeth and James being exploded, these results of their arbitrary mandates ought no longer to disgrace with the relics of intolerance the statutes which govern our seats of learning. The Act of Uniformity, now no longer binding on the whole country, ought no longer to bind the colleges, which were unquestionably founded for the benefit of the whole country. Dissenters, in being admitted to the equal protection and favor of the State, are not only recognised as members of the Commonwealth, but are, for all civil purposes, *members of the Church of England.* They are so upon Hooker's theory, and upon the very principle of the Establishment, which identifies the Commonwealth with the Church; and they are so in fact and in practice, as they are competent to take part, and do actually take part, in parochial affairs relating to the Church, and are competent to sustain, and do sustain, ecclesiastical offices. A Dissenter may be a churchwarden, in which capacity he acts as an officer of the Established Church. Thus, his being a Dissenter in religious sentiment, and a Nonconformist in practice, does not hinder his being a civil member of the Church political, which is identified with the Commonwealth;—does not hinder his being a legislator in matters ecclesiastical;—does not debar him from any civil rights possessed by the conforming Churchman, except in this matter of admission to university privileges and honors. Ought Dissenters to be content till this anomaly is removed?

It is a vulgar notion, that the buildings in this country called churches belong exclusively to the church people, and some say, the churchyards too; just as the chapels and meetings are considered to belong to the Dissenters. In like manner, it is supposed, the colleges belong to the Church. There cannot be a greater fallacy. The Church can hold no property. Dissenters as a body hold none. A Dissenting chapel may be private property. When put in trust, it becomes public property for the specific purposes of the trust; but, properly speaking, it is not even then the property of the sect to whose use it is appropriated, because a sect is not a corporate body, nor can, as such, be possessed of property. Neither can Churchmen, or the Episcopal Church, as a collective body or denomination, be said to possess any public property. What belongs to the public, belongs to the whole public, subject to the conditions which limit the beneficial enjoyment of it. The State has decreed that the parish churches shall be exclusively devoted to the celebration of public worship according to the rites of the Episcopal Church; but, with this limitation of their use, they belong severally to the parishioners at large, whether they frequent the prescribed worship or not. A Dissenter may have his pew in the church, his vault in the chancel, his grave in the churchyard, to which his right is as valid and complete as if he conformed. The law makes no difference, in this respect, between Conformist and Nonconformist. The latter has a full right to the service of the clergyman, if he chooses to claim them. He has a right to vote in the election of all the parochial functionaries, nay, even of the lecturer or the incumbent, if chosen by the parish. He may come to the church when he will, just as much as the *soi-disant* Churchman; and when he dies, if buried in the parochial ground, the clergyman himself shall recognise him as a dear brother, and consequently, as a member of that Christian body which forms the true National Church.

To hear some persons talk of Churchmen and Dissenters, one might suppose that they formed two distinct races of people, differing scarcely less widely and obviously than the Whites from the Blacks in the Western Colonies, or than did the Jews from the Gentiles. The Church and Dissent are spoken of as two hostile kingdoms, or, at least, two distinct communities. There was a time, indeed, when all Dissenters were, as the penalty of nonconformity, put without the pale of the community. But those atrocious laws being repealed, the imaginary line which parts the Churchman from the Dissenter is every day becoming more and more indistinct and intangible. Indeed, there is a numerous section of the community, respecting whom there seems to be some difficulty in the minds of members,—nay, rulers of the Establishment,—whether they are to classed with Churchmen, or with Dissenters:—we allude to the Wesleyan Methodists, many of whom profess to belong to the Church of England; and there has been discovered a gracious disposition, in certain high quarters, to include them within its pale. What then, we should like to be informed, constitutes a Churchman? It cannot be the practice of attending the Church of England service, or taking the sacrament at Church, for this is not the practice of Wesleyan Methodists. Occasionally, many Dissenters attend at Church; and very many who consider themselves staunch Episcopalians and Establishment-men, occasionally attend at Dissenting chapels. By bigots on either side, this conduct may be stigmatized as inconsistent and reprehensible; such, however, is the fact, and it renders it not quite so easy as may be thought at first sight, to draw the line of visible demarcation between the two classes.

In common parlance, however, which we will assume to be sufficiently correct for our present argument, an individual who goes to church is deemed a Churchman, and one who goes to a chapel or meeting, is called a Dissenter. The one avails himself of the public instruction provided by the State at the national expense: the other declines to avail himself of it, and at his own cost provides himself and his family with other means of religious instruction. Is this an offence, or is it not? If Dissent from the Establishment be a crime, let those who deem it so, speak out; and there will be consistency in their pleading, (as some indeed still venture to do,) that, as such, it ought to be visited with penal disqualifications. If it is not, on what rational ground is the Dissenter, who has as good a right to go to church as any of his neighbors,—who bears just the same share of the public burdens,—who stands in precisely the same *parochial* relation as the Churchmen,—whose vote is as good in all parish church matters, (and with reason, for he is tithed and rated just as a Churchman,)—on what legitimate or reasonable ground, we ask, is he to be considered as having forfeited any portion of his common right and interest in the institutions and property of the country? The church and the churchyard being just as much to the Dissenters of the parish, as to the church-goers. Let the contrary be proved, if it can. The purposes for which, and the terms upon which the national edifices are to be used, are prescribed by the State; but the beneficial use, subject to those conditions, is open to the whole community, and was intended for all. The law knows nothing now of the distinction between Dissenters and Churchmen,—between Conformists, and Nonformists. The distinction has been abrogated. So long as it existed, Nonconformity was a wrong, a civil offence. It is no longer such; and, therefore, in ceasing to be regarded as an offender, the Nonconformist no longer differs from a Churchman *In his civil capacity he is a Churchman*; a member, for all civil purposes, of the State ecclesiastical, called the Church of England. Every national institution, including the universities, so far as they can be considered as belonging to the community at all, belong to the whole community equally, quite irrespective of their capacities or inclination to avail themselves of the benefits which they offer.

### A DIFFICULTY.

Mr Editor,—A few Sundays ago, it happened that I came in late at church during the exercise of singing. Taking my seat, and opening my psalm-book at the page which was shown me by a fellow-worshipper, I began to listen, for the purpose of discovering what stanza was then taken up by the singers. This I found to be impossible. I did not like to be seen whispering in the church, so I kept my eye upon the psalm, not doubting, but in the course of a stanza or two, some little word or phrase would be uttered by the singers, with sufficient distinctness, to enable me to find the place. But I was mistaken. Though blessed with an acute sense of hearing, the psalm was finished entirely in an "unknown tongue," and not one syllable of the whole performance was distinguishable from another. This is a serious difficulty, and one of not very unfrequent occurrence, Mr Editor. How is it to be remedied?

Yours, A HEARER.

ANSWER.—"A hearer" would do well, in the first place, to be always at church in good season. Then, in the second place, *beginning* with the singers, and with his eyes and ears open, and his finger at the place, he might in most cases make out the calculation required. Once, however, we noticed a case in which all these precaution would have been nearly useless. The choir and the congregation were singing two stanzas at once, through the most of the hymn without any one seeming to be sensible of the jargon; though examples were furnished where the singers sat side by side. [*Family Minstrel.*

### DR FRANKLIN TO THOMAS PAINE.

We find the letter which follows in the 'Constitution,' printed at Woodbury, N. J., with the explanatory remarks prefixed,—that Paine having submitted a part of the manuscript of his "Age of Reason" to the Doctor, received from him the following reply. We do not remember having seen it before. There is nothing from Franklin's pen more worthy of preservation.—*Missionary.*

Dear Sir,—I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion—for without the belief of a Providence that takes cognizance of, and guards, and guides, as far as particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may perhaps prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion. You have a clear perception of the advantages of virtue and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consist of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes. We have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted originally *to your religious education* for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into the company of *men*, should prove his manhood *by beating his mother. If men are so wicked* WITH RELIGION, *what would they be* WITHOUT IT? I intend this letter itself as a proof of my friendship, and therefore add no profession to it, but simply subscribe,

Yours, B. FRANKLIN.

### ST SIMONIANISM.

This sect or association, which for a time had great notoriety in France, is now, it should seem, almost extinct as a party. The following extract from a letter in the Recorder, written by a correspondent in France, shows the present state of the sect.

Not a solitary assembly of that numerous body of men who once called themselves St Simonians, now takes place. It is true you may meet with men who will confess to a belief in the doctrines, but they will tell you in addition, with that indifference and apathy that characterises the public mind at present, "that I find it so tiresome and vexatious to discuss matters of morals, that really I do not care much about it now: I had rather attend to more profitable, practical subjects." This was the remark that a St Simonian made to me, who leads an every way decent life. It was indeed singularly characteristic of their ardor to make proselytes for their new hobby, that they promised in a vow, entire chastity for themselves, whoever should be enrolled by the Father among the number. The kind father, as Mr —— informs me, absolved them all from their obligations before he quitted Paris. It is worthy of notice, that this sect had its origin in endeavors to ameliorate the condition of the industrious classes, and without any reference to religion. And even before the revolution, numerous assemblies existed of this character. In the enthusiasm of revolution, they associated reform in their social condition, with reform in religion—hoping to gain the former, by claiming for their principles, the sanction of a revelation. So far as St Simonianism belongs to the moral history of France, this is important to be remembered, as being probably one grand base of its temporary success.

I hope you will not consider me too fanciful, if I mention as another occasion of St Simonianism having a religious character, the fact that Enfantin, the leader, had the dyspepsia for two years. The connexion between states of mind and states of body can be so far analyzed, as in some cases to infer what will be the former, from knowing the latter. And I remember, an old English writer said, that whenever he felt himself pushed with a fanatical zeal to proclaim reform, and to pull down existing institutions by fire and stones, he knew that he was sick, and immediately would take a dose of drastic pills—Our Mr the father Enfantin, finding himself afflicted with what the most ignorant of the French are able to call *gastro-enteritis*, but which we in our popular language call dyspepsia, retired before the revolution to the villages of the South, and remained there two years, reading the works of St Simon. He came back to Paris, cured I believe of his disease, but the effects of it remained in the wild, up-turning lucubrations that he brought with him, and immediately began to propagate. Of those who followed, being mostly young men, it was remarkable, that although there were among them, painters and poets, etc., yet the most of them were from those who were devoted to the exact scienccs, members of the polytechnic School, engineers. Enfantin himself is now in Egypt with others, devoting themselves to the service of the Pacha, to aid him in what some call the civilization of Egypt. And to judge from some remarks that I saw in a Smyrna journal, I should think that their influence was important; that they flatter the vanity of the Pacha in urging on all his schemes, while they aid him and fill their pockets by acting as his engineers.

Notwithstanding St Simonianism is dead in all outward form in France, it is not by any means useless, I hope, that I have written you these things, upon two or more items not generally known. For though dead outwardly, they claim that they have done much to enlighten the public mind on entirely new truths. And then in Germany the school is said to be making great progress. There are also in France writers who follow precisely in their track. Christianity is opposed by them in a form different from that in which it had ever been opposed before.

---

BE SPIRITUAL-MINDED.—"Not only labor to keep thy mind spiritual in itself, but by it put a spiritual stamp even upon thy temporal employments; and so thou shalt live to God not only without prejudice of thy calling, but even in it, and shalt converse with him in thy shop, or in thy field, or in thy journey, doing all in obedience to him; thou still with him, and he still with thee, in all. This is to live to the will of God indeed; to follow his direction, and intend his glory in all. Thus the wife is the very oversight of her house, and the husband in his affairs abroad, may be living to God, raising their low employments to a high quality in this way; Lord, even this mean work I do for thee, complying with thy will who hast put me in this station and given me this task. 'Thy will be done.' Lord, I offer up even this work to thee. Accept of me and of my desire to obey thee in all. And as in their work, so in their refreshment and rest, Christians do all for him. 'Whether ye eat or drink,' says the apostle, (1 Cor. x. 31,) 'or whatsoever ye do, do all to the glory of God;' doing all for this reason, because it is his will, and for this end, that he may glory; bending the use of all our strength and all his mercies that way. This for the glory of my God, and this further for his glory, and so from one thing to another throughout our whole life. This is the art of keeping the heart spiritual in all affairs, yea, of spiritualizing the affairs themselves in their use that in themselves are earthly.—This is the elixir that turns lower metal into gold, the mean actions of this life, in a Christian's hands, into obedience and holy offerings unto God."—*Leighton on the First Epistle of Peter.*

## DOCTRINAL AND BIBLICAL.

FOR THE CHRISTIAN REGISTER.

### SON OF MAN.

I have often inquired, why it was that our Lord chose the title of "Son of Man." And I was desirous of obtaining your opinion. The remarks you have made, by way of explanation of the phrase, are worthy of consideration: it may be the only explanation to be given. Some of the suggestions will naturally occur to every careful reader of the New Testament, and if followed out a little, may be sufficient to satisfy the most discriminating.

One great objection with the Jewish rulers and priests to Jesus was his humble and obscure origin; his being of a poor and ignoble family, and not of high birth and son of a public man. He was not only a man, as they saw, but a poor man, destitute of family influence, and without powerful friends. They took offence chiefly at his destitute condition. Had he been born of powerful parents and supported by powerful family connexions, there probably would have been less offence taken, and less objection made to him.

But there is some evidence, that the Jewish priests and rulers expected the Messiah, whenever he appeared, would be superior to man; or not a common man. "When the Messiah (the Christ, the anointed one) cometh, no man will know whence he came." It does not indeed fully appear from the evangelical history, what the prevailing and general belief of the Jews on this subject was. It is probable they had unsettled and confused views relating to the nature of the Messiah. The prophecies respecting him in their ancient books were so figurative, and so highly descriptive, (intending rather to make known the character and effects of the doctrines, than the particular nature of the person, of the Messiah,) that it is not strange there were different interpretations given of them. The great mistake of the Jews was, that they applied almost or altogether in a literal sense the predictions to the Messiah's person, which apply to his gospel and its glorious effects in reforming the world. They therefore expected a temporal, powerful Prince, to put down their enemies, and to make them once more a great and glorious nation. But it does not fully appear whether they expected the Messiah to be a mere man; or in some way more than, or much superior to man. It may be said, that it is not important what they believed on this point. For they were liable to err, and did err greatly, in supposing that the Messiah would exercise temporal authority, as king of the Jews, and would "abide forever." Still, I cannot but consider it of some importance to ascertain the opinion of the Jews respecting the person or nature of their Messiah. Because something may be found probably, in that opinion, to throw light on the meaning of the phrase "Son of man," often used by our Lord in conversing with them. Our Savior always had a meaning in his remarks and phraseology. And when he called himself "Son of man," he undoubtedly had some special meaning by the phrase. It may be said, that our Lord used the same phrase, when speaking of himself, as the Messiah, to his disciples also. But they were under the same error and mistake as the Jewish rulers and priests. They also expected a temporal prince, from the time Jesus appeared to work miracles till he was seized and crucified. All this time they supposed he would redeem and restore Israel, in a national view; and they thought of authority and place in his kingdom. There was the same reason, therefore, to correct the views of his disciples as of the other Jews. By using the phrase, "Son of man," then, both to the Jewish rulers and to his disciples, he might intend to teach them that he was a man, (and no more than a man, except as to his miraculous endowments) and not an angel, and might suffer as other men suffer. To correct the views of his disciples, he said, I am a man, and I must suffer; you must make up your minds for this—you must also prepare for crosses and sufferings yourselves, instead of dreaming about thrones and temporal power. To teach the Jews the truth touching himself, when they asked him if he was the Messiah, or the Son of God, (by which they meant the Messiah) he also called himself the "Son of man:" for he would have them understand that humble as he was, in their view, and destitute and powerless as he seemed to be, yet he was the Messiah they expected, and that his religion would prevail on the ruins of Judaism, and would be soon found to have the power of God in its support. "I am a man, and now without temporal power and support; but you will hereafter know that I am also the Son of God, in your sense of the phrase; that I am the Messiah; and my gospel will triumph over all opposition."

To his disciples he said, it is true, I am a man; I am to suffer as any other man may, a martyr for the truth. I am not to reign in person; but it is my religion which is to have sway; and you who would reign with me, must be ready also to suffer with me. To the Jews he said, I am a man though I confess, when you ask me if I am the Son of God, that I am *so*. I am so, because I am the Messiah, whom you call the Son of God. To the Jews, he said, I am a man, which you say I am, and therefore in your power, for life or death; but know, that this will be no hindrance to my triumph and glory hereafter—know, that I am the Messenger of the Most High, who you say is your God, and he will support my cause, and give efficacy to the doctrines I have preached, and thus introduce the kingdom of heaven.

References to the texts where this phrase occurs may throw some light on its meaning. Luke viii. 34. "The son of man comes eating and drinking," as other men do, and is not retired and abstemious as John Baptist was. The connexion here does not point out any particular meaning; but is simply a contrast to the manner of living; unless he intended early and on all occasions to teach his disciples that the Messiah was to be a man, or that he, though a man might be the Messiah. Matthew xii. 32. "He who speaks against the son of man may be forgiven." The meaning here is evident; but it does not answer the question, why was the phrase used instead of saying, 'me.' Except the power or spirit of God, which is given me in proof of my being the Messiah, I am a man, (without worldly power or a heavenly glory accompanying me) and such are the prejudices of the people, that they do not perceive my divine mission. Their opposition or reviling of me therefore, is not an unpardonable sin; but those who blaspheme the spirit, by attributing its operations (in my miracles) to Satan, cannot be forgiven. They shut out or deny the greatest evidence which can be given them.

Matthew xviii. 12. "The son of man came to save that which was lost." The connexion gives it no peculiar meaning, different from that of the text first above quoted. Luke xii. 8. "Him will the Son of man acknowledge in the presence of the angels of God." Humble and weak, as I now appear, powerless man as I am, I shall have spiritual authority in the kingdom of God to accept, approve, and reward.

Luke xxii. 69. Mark xiv. 62. Spoken on the same occasion: "Hereafter ye shall see the Son of Man sitting at the right hand of God" (or of power.) This is in reply to the High Priest, who asked him if he was the son of God, or the Messiah, meaning the same by the two phrases—I am the Messiah; or what thou sayest is true. And hereafter ye will see me, the son of man (or man) as I am, destitute and humble as you now suppose me to be, clothed and coming with power. Here is a very plain declaration, that Messiah, (or Christ,) or the Son of God, are synonymous. Our Lord, I think, meant to be understood as saying, —whatever you may expect of the nature and power of the Messiah, and whatever you may think of me in my present humble condition, as a man, I claim to be Christ, whom you look for, and you will hereafter find that I am such, being clothed with great authority in the moral world by the influence of my gospel.

There are other places in the Gospels where the phrase is used; but the connexion does not afford any further help to explain the meaning. See John viii. 28—xii. 34. xiii. 31.

It should seem that our Lord by calling himself "the Son of man" intended to convey the idea to his disciples and the Jews, that humble and destitute as he appeared, and man as he was; he was the Messiah, and endued with power to produce the great results in the moral world, which the prophets had foretold would be known in the time or reign of the Messiah.

A BEREAN.

FOR THE CHRISTIAN REGISTER.

### LOGOS.

Mr Editor,—I have lately read several publications tending to show, that the Supreme Deity of Christ cannot be proved by the language of St. John in the first chapter of his Gospel. I fully coincide with the sentiment contained in these publications. I think, however, that the authors of these publications were far more prolix in discussing the subject than was necessary. I do not agree with them, in the opinion, that St. John had reference to the system, either of Plato, or Philo. These ancients, it is true, made use of the term, Logos, in order to express certain notions existing in their minds. But they had no idea of the Gospel use of the term—and I do not believe that St John meant in his Gospel, to combat their notions. The author of the last publication which I have read, states that there is no term in English, answering to the Greek term Logos, as used by St John. I believe, on the other hand, that the term, *Word*, exactly answers, to the Greek term,—Logos. There are numerous instances in which Logos, is thus translated. I will give only one instance,—In Colossians iii. 16, we read—"Let the Word of Christ, dwell in you, richly." In the Greek, it is—"Logos." If the term Logos mean Christ, according to Trinitarians, then this passage would be, Let the Logos of the Logos, or let the Christ of Christ, dwell richly, &c.

With respect to the commencement to St John's Gospel, I now beg leave to offer the following remarks. Language, or Word, is the vehicle of thought; the Prophets of old expressed in words the ideas which were communicated to them by Divine influence. The Word of God then was from the beginning. From the beginning of man's existence, for the ideas which God communicated to the mind of man from the beginning, were expressed in words from the beginning. God communicated, and man spoke. In the beginning of the Gospel dispensation, a new era commenced. New and interesting ideas were to be communicated to the world. These ideas were transmitted by the Great Fountain of Light, to a special Messenger, even to Jesus, the Son of the Living God, and by this Messenger the ideas transmitted to Him, were communicated to mankind, in words, which they could easily understand. It may, therefore, be said, that the word was with God—for the ideas which Christ expressed in Words, were originally with God, and came from Him.

"And the Word was God." The word spoken by Christ, was a fac-simile of the ideas communicated by the Father. It was a full and faithful expression of the ideas which he had received from God. "I speak these things, saith Christ, as the Father hath taught me." The word spoken by Christ, was God, because it was the vehicle of God's thoughts. Any word coming from God, supported by substantial evidence that it came from Him, is God. We are accustomed to say, that we see God in His works. We see Him, also, in the Scriptures of Divine truth, and we see Him, emphatically, in His beloved Son. The Gospel system is the revelation which God gave to His Son, by whom it has been opened to the view of the world. "The law came by Moses, but grace and truth by Jesus Christ."

"And the word was made flesh." Christ spake the work of God, while in the flesh. Having assumed the body, which the Father had prepared, he spake in this body, the thoughts which the Father had communicated.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

### PRACTICAL ANTI-SLAVERY.

Mr Editor,—I have lately and indirectly come to the knowledge of so good an act done by a Unitarian gentleman of this city, that even at the serious risk of offending one whose modesty is equal to his worth, I think it right to mention the faults, publicly, as an example to all, of whatever sect or name.

This gentleman, by the death of a relative, a few months since, became part-heir to a small Southern property, consisting chiefly of nine Slaves. On receiving the intelligence, he immediately made an effort to have them freed, —but, finding this impracticable, he wrote to the Executor, asking that three of the Slaves, at least, (being his proportion) might be assigned to him, and that the necessary arrangements might be made, to give them their liberty, at his expense. His benevolent wish was again defeated, through the cruel law of South Carolina, which forbids emancipation, except on condition of exporting the Slave from the State. This was difficult to be done, partly from the limited means of our friend, who belongs to a profession, proverbially unskilled in making or keeping money.—and partly because the slaves all formed one family, which would have been, in this way, severed forever. The poor creatures preferred, one and all, Slavery together, —rather than exile from family and home for a few, and perpetual bondage for the rest. These difficulties were not wholly to be surmounted, and the best our friend could do was to intercede that they might be sold, at a sacrifice on their *market value*, to a master of their own choice. He did so,—and on receiving from the Executor, six hundred dollars, as his part of the proceeds of the sale, sent back every cent to be strictly devoted to the comfort and welfare of the Slaves.

Some may call this but a simple act of justice. So be it. Justice is, in its wide sense, one of the rarest virtues. Generosity is comparatively cheap. This man may, I think, claim the rare praise of having on this occasion, done his whole duty. If our northern men who have not, like him, early education and prejudices to contend with, would do their part as faithfully, one of the most grievous reproaches and hindrance to the cause of Liberty would be removed.

L.

## CHRISTIAN REGISTER.

BOSTON, MAY 30, 1835.

### SUNDAY SCHOOL SOCIETY.

Extract from a letter to the Editor of the Register dated Portsmouth N. H. May 20th.

We had the pleasure of listening, last evening, to an address before our Sunday School Society, on their seventeenth anniversary, by Rev. F. T. Gray of your city. He gave us some excellent lessons upon the *spirit* with which a Teacher should go to his employment, and the pattern which he should set before him. He spoke feelingly of the *pleasures* which a teacher would find in his work, who went to it in the spirit of the *Great Teacher*; and exhibited the contrast between the effect which *such* a teacher would produce upon his pupils, and that which would be produced by one who went to his duties, as the day laborer goes to his task. At the close of his address he made some beautiful and touching allusions to some of our departed friends, and to the effects which their example and writings had produced in the earlier days of Sunday Schools, upon distant minds, in moving them to the same ardor which animated their own. The annual report of the Superintendents was read, and spoke with cheerfulness of the state and prospects of the school.

It was a pleasant, and we hope a profitable evening.

### ANNIVERSARY MEETINGS OF BENEVOLENT SOCIETIES IN NEW YORK.

PRESBYTERIAN EDUCATION SOCIETY.

The meeting of this society was held on Tuesday the 12th inst. At the commencement of the proceding year "the society was in debt more than $3,000 which immediately increased to $9,000 by the appropriations in June." The collections during the year amounted to $34,551, and the present debt in $6,000.

Appropriations amounting to $25,388, have been made to four hundred and ninety young men, in eighty five institutions of learning.

The whole number who have received aid since the sosiety was formed, is 1049, of whom several hundreds are now preaching the gospel, and more than 30 have gone to the heathen. This year there have been earned $10,722, by 367 men, in 64 institutions, making an average of $29 to each. Appropriations to these 367, $21,043; less than twice the amount of their earnings.

AMERICAN TRACT SOCIETY.

This society met on Wednesday the 13th inst. President S. V. S. Wilder.

The following summary for the last year, shows how extensive the operations of this association have become after a period of 18 years.

| *Amount printed and circulated.* | Publications. | Pages. |
|---|---|---|
| Printed during the year, (including 109,000 volumes) | 2,777,117 | 53,804,852 |
| Do. since the Society's formation | 39,010,618 | 610,560,066 |
| Circulated during the year, (including 95,873 volumes) | 2,911,180 | 53,916,358 |
| Do. since the Society's formation | 35,744,830 | 542,309,847 |
| Gratuitous distributions, in 309 distinct grants | | 6,006,477 |

| *Receipts and Expenditures.* | |
|---|---|
| Received for publications sold | $31,580 90 |
| Donations, including $33,962 71 for foreign distribution, of which $8000 is from the American Tract Society at | |

| | |
|---|---|
| Boston, and $8080 57 was raised by Ladies | 60,727 42 |
| Total receipts during the year | $92,307 81 |
| Paid for paper, printing, stereotyping, &c | $43,035 91 |
| For foreign distribution, | 30,000 00 |
| Agencies for supplying destitutions of our country, raising funds, and all other expenses | 18,479 72 |
| Balance remaining in the Treasury | 792 18 |
| Total as above | $92,307 81 |

AMERICAN BIBLE SOCIETY.

The meeting of this society on Thursday the 14th inst. was the nineteenth anniversary. President, John C. Smith of Connecticut. As this is a society in which all protestant Christians feel a similar interest, we give an account of the Reports and doings somewhat more extended than those which we can afford to most of the other associations.

Since the last anniversary, among other auxiliary societies, two have been added, which are in the province of Texas.

*Receipts.*

The sum received into the treasury from all sources during the year has been $100,806 26, being an increase over the receipts of last year of $12,195 34. Of the whole sum received, $34,918 23 were received in payment for books; $3,873 26 from legacies; $34,021|02 towards foreign ditribution; $27,983 78 ordinary donations.

*Books imported.*

As numerous emigrants are coming to the country, all of whom stand in need of the Scriptures, your Board have imported more or less copies in the Portuguese, Italian, Dutch, Swedish, and Polish languages. Many of the latter were thankfully received by the Polish exiles who have taken up their abode amongst us.

*Books issued.*

| | |
|---|---|
| Bibles, | 47,703. |
| Testaments, | 75,533, |
| Total | 123,236. |

(in 11 languages) being an increase of 12,404 over the issues of the previous year, and on an aggregate since the formation of the society of 1,767,936 copies.

*Modern Greek.* An edition of the New-Testament in this language has been forwarded to Greece, Smyrna, and Constantinople, and accounts have been received from Smyrna, that the portion sent thither (431) have been nearly all distributed in Schools.

*New Testament for the Blind.* The Board of Managers granted $1000 upon application of the New-England Society for the education of the Blind, through Dr S. G. Howe, for printing the New Testament in raised letters. They have also promised further aid.

*Re-supply of the Destitute.* After an interval of five years it was found that in two of the counties in the north and west parts of New York, more than eight hundred families were found destitute of Bibles. A calculation made from these instances, would give an aggregate of about 300,000 families without a bible. The auxiliary societies are exhorted to ascertain and supply the destitute; "the safety of protestantism and religion require it."

*Bibles for Emigrants.* Some provision has been made for supplying emigrants to the west, and foreign emigrants have not been overlooked. Five hundred dollars have been granted to a Bible Society in France to furnish emigrants to this country with Bibles and Testaments.

A recent letter from Rev. Mr Ely, American Seamen's Chaplain at Havre, informs us that he had within a few days received and distributed nearly 300 Bibles and Testaments among Seamen and Swiss emigrants just as they were to depart for America, and that they were "received with no less surprise than gratitude."

*Scriptures for Seamen.* Much attention has been given to the providing of the Scriptures for Seamen. Three thousand copies have been granted to societies along the coast for distribution, besides what have been put into the hands of chaplains and missionaries in foreign countries for the use of seamen.

*Foreign distribution.* Grants of money have been made to Bible Societies—viz. at Paris, Lyons, and St Petersburgh (for Finnish Testaments,) and also for aiding the translation and circulation of the Scriptures, or portions of them, into various languages, and in different countries.

The Abstract of the Report, in the N. Y. Observer and Evangelist thus concludes.

In the *entire* annual report will be found various letters and communications from missionaries abroad, showing the propriety of the grants made, and that others and far greater will soon be required. It is perfectly obvious, in the language of the indefatigable Gutzlaff, that we have but just entered on a work of boundless extent, that the fields in every direction are just ripening to the harvest, that henceforth our own love for the Bible is every year to be tested, by our willingness to impart the same blessing to those who are perishing without it.

The meeting was addressed by a number of gentlemen, and the following Resolutions were passed.

*Resolved*, That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to co-operate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume.

*Resolved*, That in effecting this contemplated supply it is desirable that the work be done, so far as possible, through the agency of local Auxiliary and Branch Bible Societies, they procuring books, and then furnishing them to all the Sunday Schools, of every religious name, within their respective limits.

*Resolved*, That the Auxiliaries be requested, so far as they are able, to purchase the books requisite for the supply of their respective districts, and when unable to purchase the whole number required, to make known their remaining wants to the American Bible Society for the purpose of obtaining gratuitous aid.

*Resolved*, That with such pecuniary assistance from benevolent individuals, and the more wealthy of the Auxiliaries, as may be reasonably expected, the A. B. S. will endeavor, in the prosecution of this enterprise, to furnish the Sacred Scriptures gratuitously whenever this course shall, on examination, seem to be proper and necessary.

COLONIZATION SOCIETY.

The Anniversary meeting of the N. Y. City Colonization Society was held on Wednesday 13th. This being the meeting of a local society only, we should not have noticed it among the more general meetings if it had not come into comparison with that of the American Anti-Slavery Society. The meeting after several addresses was adjourned to Thursday evening.

The Thursday evening meeting,—says the Editor of the N. Y. Observer, was the most interesting Colonization meeting which we ever attended. The amount of the subscription to the funds of the society was $5,762, to which was afterwards added $600, making in all $6,362, *a sum which will secure the immediate emancipation of more than Three Hundred Slaves.*

The editor of the Evangelist, a thorough abolitionist, says:

We *understand* the sum was made out as follows. A gentleman offered to give three dollars a piece for every liberated slave that should be transported to Africa this year, up to the number of 500. This is set down as a subcription of 1500. Then he offered $2 each for the next 500, and this is called $1000, total $2,500. It was also proposed to see if there were not 20 persons in the assembly, who would give $100 each, and after a good deal of auctioneering, 20 subscribed on this plan $2,000, being in all, $5,100, and leaving $600 made up in smaller sums. And this in a crowded meeting of citizens and strangers, after two evenings spent in most exciting addresses, is held up as proof of *the interest* which our citizens generally take in sustaining colonization, and in putting down the abolitionists.

In contrast with this, as we suppose it is intended, the Evangelist speaks of the success of the Anti-Slavery meeting in respect to the sinews of its warfare, thus:

In a small meeting of delegates and members of the Anti-Slavery Society, from all parts of the country, held the same day, there had been subscribed and pledged the sum of *fifteen thousand* dollars, of which $3,000 was subscribed by the president of the society.

We perceive no want of zeal or sincerity in the meetings either of the Anti-Slavery or Colonization Society; and as to the difference in the amount of subscription, we know nothing of the circumstances of the two cases which authorises us to form a judgment concerning them.

[While looking through the doings of the Anti-Slavery Society, we perceived that the venerable Dr Emmons of this State, (whose presence at the Anniversary meetings in New York has been mentioned) was unanimously called to preside at the Preliminary meeting of that Society.]

NEW YORK CITY TEMPERANCE SOCIETY.

A very large and animated meeting of this Society was held on Friday evening the 15th. Gentlemen from various parts of the United States took a part in the public addresses which were of the sternest and most uncompromising character, not only against distilled spirits, but against fermented liquors.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Board had a public meeting on Friday the 15th. President, John C. Smith, of Connecticut. Several Resolutions were passed relating to the duty of sustaining and multiplying Foreign Missions.

Mr Eddy, one of the Agents of the Board, stated that during the last seven months, a larger sum by $14,000 has been received into the treasury, than has ever been paid in during the same length of time before.

AMERICAN HOME MISSIONARY SOCIETY.

The ninth Anniversary Meeting of this Association was held on Wednesday evening the 13th. It is a powerful agent of the Presbyterian denomination, and its resources have rapidly increased, as will be seen by the summary account which follows.

Missionaries employed during the year, 719—484 of whom are pastors or stated supplies—198 new appointments. Congregations aided, 1,050. Added to the church, through the instrumentality of these missionaries, during the year, 4,500. Under their care, 40,000 Sunday school scholars, 12,000 in Bible classes—70,000 pledged to total abstinence.

The society would acknowledge the aid of its auxiliaries, to which it is much indebted for large receipts.

From Mass. Miss. Ass. $23,213—Conn, $9,537—Maine, $5,561—Vermont, $2,048—Phiadelphia Board of Agency, $5,539—New-York Central Agency, $3,000—W. Agency, N. Y. $10,000—W. Reserve Dom. M. Soc. $3,164—Illinois, $596. Besides these larger, many smaller auxiliaries exist in single churches. Two agents are supported by two individuals.

First year, 101 missionaries and agents. Last, 719.
Do. 130 congregations. Do. 1050.

1421 missionaries and agents have been employed since the organization of the society, and amount of service performed 2726 years. Congregations and missionary fields supplied, from 1600 to 2000. Added to the church on profession of faith, 25,000.

Treasurer's report was read, exhibiting the receipts of the year at $88,260—disbursements, $82,791. Balance $5,468.

The Secretary stated that the Society were "pledged for $40,000 in advance, and were now opening new stations in Canada and Texas, and must soon look to the British possessions generally, on the north, to the republics of S. America, and even to Christian lands abroad." —*Query*—Will *Home* be the true appellation when all these objects shall be comprised?

The following resolutions were offered and supported by the several movers of them.

By Rev. Mr Holmes of New Bedford, Mass.

*Resolved*, That in view of the increasing necessities of this country, the Home Missionary Society must have more men, more money, and much more efficient effort, and that the only way to secure these is to have more prayer; more piety, and more union, among the friends of the cause.

If this resolution be well grounded, it is not yet time for the Society to "look to the British possessions generally" or "to the republics of S. America," much less "to Christian lands abroad."

By Rev. E. Beecher Pres. of Illinois College.

*Resolved*, That although the work to be done by this Society is great, yet the present generation of American Christians possess the means, and on them rests the responsibility of its accomplishment.

By Rev. E. Baldwin.

*Resolved*, That the signal blessings that have hitherto attended the operations of this society, afford ample encouragement to our endeavors, in humble dependence on God, to *extend* its operations until its influence shall be felt, not only in the whole extent of the American continent, but also throughout the civilized world.

Mr Beecher placed the scene of the Society's operations where we should expect them to be placed. He pleaded for the West, for aid against the progress of Popery and Infidelity.

It is easy, said he, to talk of prospects, but to save our country is a practical question, a thing to be done, and done by us. The conflict at Waterloo was exciting—no need of eloquence there. But in this country there is going on a conflict of mightier moment, and awakening a deeper emotion in the heart of God, than that at Waterloo. I mean the conflict with Infidelity and the Papacy. Europe is weary of this deluding system, and is about to throw it off. And here it comes in upon us for refuge. We must investigate the system. God in his providence compels us. But shall we cherish it? Public sentiment must be rightly directed, and we can expose its tendencies and arrest its influence. Look at the disclosures made by Brutus and others, and you must see its political bearing. Monarchists of Europe know that there is a natural connexion between Monarchy and Popery, Republicanism and Protestantism, and are endeavoring to give popery prevalence among us. Witness in connection with this the efforts of Infidels, who send their papers all over the land. Is there hope for us then? Hope there is but only in the persevering efforts of the friends of God and the country. Help the west. Set her agoing, and she will keep up and do nobly, and return to help you.

AMERICAN PEACE SOCIETY.

We present the account of the meeting of this Society in the condensed form in which we find it in the N. Y. Observer, without any omission.

The seventh anniversary of this Society was held on Thursday, 14th inst. at 4 P. M. at the Chatham street chapel; Mr S. V. S. Wilder, President, took the chair. The meeting was opened with prayer, by Rev. Mr. Dwight, of Richmond, Mass. The annual report was then read, and commented upon in his usual happy vein, by Mr Wm. Ladd, General Agent of the Society. From this it appeared that the cause of peace had, during the past year, made more rapid progress than at any former period. Never before had the Society so much to report that was encouraging to the philanthropist and the Christian. Auxiliary Societies have sprung up in every direction—inquiry has been excited—discussion awakened—peace tracts in great numbers called for, and upwards of 200 clergymen now stand pledged to preach on the subject at least once every year.

The only circumstance tending at all to diminish the pleasure of this intelligence, was the lamented death of the Hon. Tho's S. Grimke, Esq. one of the warmest friends and most powerful advocates of the Peace cause, which was alluded to in an appropriate and touching manner. The motion for the acceptance of the report was made by the Rev. Mr Norton, of this city, and seconded by the Rev. Mr Patterson, of Philadelphia; both of whom addressed the meeting.

Rev. Mr Chickering, of Portland, Maine, presented the following resolution:

*Resolved*, That in view of the influence of war upon the estimate of the value of the life and soul of Man, and its consequent tendency to diminish the public sense of Divine truth concerning immortality and accountableness, the object of Peace Societies commends itself to the regard and efforts of Christians of every denomination.

Dr Cock, of this city, in seconding the resolution, made some remarks on the benign effects of pacific principles in the state of society, and adverted to the uniform support which had been given to these principles by the Society of Friends, of which he was a member. He considered the upholding of the objects of the Peace Society as one eminent means of uniting Christians in a closer bond of fellowship, and that this cause, as well as that of Temperance, required of all its friends that they should act on the *total abstinence* principle. He closed by mentioning a circumstance relative to the battle of Navarino, where, when the Turks observed the humane attentions bestowed by the English upon the wounded prisoners whom they had captured, they could not refrain their wonder that those who manifested so much sympathy and kindness of feeling *after* the engagement had shown none *before*.

The following resolution was then presented by Mr O. Bacheler, of this city, and seconded by Rev. L. D. Dewey:

*Resolved*, That the establishment of a Congress or Court of Nations, for the amicable adjustment of international disputes, would tend to the prevention of war; and, therefore, that the friends of peace should exert themselves for the establishment of such a tribunal.

Mr B. entered upon an able and elaborate argument in support of the resolution which he had moved, when the lateness of the hour compelled him to waive the further prosecution of it.

The resolution of the last year, proferring to every clergyman who would give in his concurrence to preaching once a year on the subject of peace, a copy of the Society's publication, was also renewed.

The seat of the Society's operations is henceforth to be removed to Hartford, Conn. though the next anniversary will be holden in this city.

REMARKS. It will be seen that most of the societies for the spread of Christianity at home and abroad, whether by rearing young men for the ministry, by missions, or by Tracts, proceed with great energy; and that, relying upon Providence and the ready minds of their brethren in the faith, they fearlessly anticipate the contributions of the people, and make a successful plea of necessity for replenishing their treasuries. We have no doubt they are right in the general principle of expending all that they acquire from year to year, and that they have not only hitherto extended, but will hereafter extend their operations more widely by this course, than they would have done by hoarding their funds. The perpetual plea of poverty thus becomes to them greater riches than an invested capital.

MEETINGS OF BENEVOLENT SOCIETIES IN BOSTON.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this society was held on Monday 25th instant; and the following gentlemen were elected as the officers of the corporation for the ensuing year.

Hon. P. C. Brooks, *President.*
Rev. Abiel Holmes D. D., *Vice President.*
Rev. Francis Parkman D. D., *Secretary.*
Hon. James Savage, *Treasurer.*
*Counsellors.* Rev. Henry Ware D., D. Abiel Holmes D. D., Hon. Josiah Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, and S. A. Eliot Esq.

Hon. D. A. White of Salem was unanimously elected a member of the society in the place of Hon. Judge Jackson resigned.

It is perhaps hardly necessary to add, that the object of this society is the relief of indigent widows and orphans of deceased congregational ministers, for which purpose the greater part of the interest of the funds of the society is annually expended.

THE MASSACHUSETTS BIBLE SOCIETY.

This Society, among the very oldest of the kind, met in the vestry of the Old South Church on Monday the 25th inst. President, Rev. Dr Pierce, in the chair.

*The Executive Committee's Report.*

During the past year there have been distributed from the Society's Depository three thousand eight hundred and eight Bibles and Testaments. These have been applied to the benefit of indigent individuals, who have sought them in person or by their friends; to Sunday Schools, and to various Charitable Institutions.

The Trestees it appeared from the records, appropriated, during the last year, one thousand dollars to aid in printing, with raised letters, the scriptures for the Blind. The printing was reported to be in progress.

*Treasurer's Report.*

The total receipts of the Treasurer for the last year, including $758 00 on hand at the beginning of the year was $2100 11. Expended for the purposes of the society $1429 40. Remains in the Treasurer's hands $670 62.

The Treasurer, John Tappan Esq., having served the society in that office twenty three years pleaded not only the long period of his service, but the multiplicity of his engagements as the reasons for declining to be considered a candidate for reelection. The thanks of the society were voted for his faithful services.

The permanent funds of the society when Mr Tappan entered upon the duties of Treasurer, were $1500—they are now 10,970.

The Officers of the society chosen for the coming year are—

Rev. John Pierce D. D., *President.*
Rev. Henry Ware, *Vice President.*
Rev. Francis Parkman D. D., *Cor. Sec'y.*
Rev. William Jenks D. D., *Recording Sec'y.*
Mr Henry Edwards, *Treasurer.*
Mr William T. Eustis, *Assistant Treasurer.*
*Executive Committee.* Rev. Dr Parkman; Rev. Mr Blagden; Charles Tappan Esq.
*Trustees.* Drs Holmes, Lowell, Jenks, Codman, and Sharp; Rev. Messrs Frothingham, Greenwood and Hague; Joseph May, Heman Lincoln, Saml. Hubbard, Nathl. P. Russell, Jona. Phillips, Saml. May, Edwd. Tuckerman, Wm. Worthington, Pliny Cutler, Robert Lash.

AMERICAN EDUCATION SOCIETY.

This association, the object of which is to provide for the training of indigent and pious young men who promise to be useful in the Church, for the ministry, held its anniversary meeting on Monday evening, at Park Street Church. The following statistical summary, from the annual Report, we extract from the Mercantile Journal.

The whole number of young men for whose benefit appropriations have been made, is 2258, of different religious persuasions, of whom 200 were members of Theological Institutions, 538 of Colleges, and 292 of public Academies and Schools, making an aggregate of 1040, connected with 152 insiitutions. The number admitted to the Ministry, during the last year, and who are now preaching the Gospel, is upwards of 700.

The receipts for the past year amounted to $83,062, being $25,000 more than has been received any preceding year. The bequests amount to $27,000; 15,400 of which were received from the Rev. Ebenezer Porter, of Andover, and $10,000 from Joseph Abbot, of Ellington, Ct. The whole amount refunded by beneficiaries now employed in the Ministry is upwards of $14,000. The expenditures of the Society have been $65,000; the debt incurred the last year has been paid off, and the present debt of the Society is only $1,500. The intelligence which the parent Society has received from the branches in the different parts of the Union, are of the most cheering character.—*Mer. Jour.*

AMERICAN TEMPERANCE SOCIETY.

The Annual meeting was held at Park Street Church at 9 o'clock, on Tuesday morning, in presence of a large assembly.

We were unable to attend the meeting in season to hear the Report of the Secretary (Mr Edwards) and the remarks of the gentleman who first addressed the meeting (Mr Delavan.) The Report, we understand, besides a general account of the Temperance cause in the United States, comprised much information respecting the same cause in foreign countries.

When we reached the place of meeting the Rev. Mr. Adams of this city was addressing the assembly. The resolution on which he was speaking embraced total abstinence from ardent spirits in every name and form and under all its disguises in fermented liquors.

He dwelt at considerable length upon the substitutes for ardent spirits vended under the name of wine, and gave an appalling account of the vile mixtures sold for wine and rendered palatable, but without a particle of vinous liquid. Besides alcohol and water he represented that white lead, logwood, alum, and salt petre were the pernicious drugs with which it was compounded; and by this mess wine drinkers have been imposed upon and will continue to be, till it proves their destruction. Thousands would thus become drunkards unawares.

The pledge, Mr Adams contended, should be made more comprehensive, though he appeared to doubt its success, and to imply that those who indulged themselves in drinking wine, after being pledged to abstain from ardent spirits, were at best not very honest, if they were not hypocritical.

A new and more specific pledge must be invented; such as "Believing logwood or alum, &c. to be pernicious as a drink, we pledge ourselves" &c.

He thought that inspectors of wine should be appointed by government, and feared that now, even the keepers of temperance stores, by unwittingly dealing out noxious and poisonous wines, would become tributary to intemperance.

Mr Sargent introduced a Resolution (with a preamble) of similar import to that which preceded. He urged the necessity of abandoning wine, if temperance were expected to advance. He brought the rum-drinker and the wine-drinker into contrast, and sustained the parts of the supposed interlocutors with a good deal of dramatic effect. He did not put the wine-drinker on a level with the drinker of ardent spirits; but he regarded the former to be unsafe, quoting the great English moralist (Johnson) who, when asked to take a little wine, declined, because he "could not take a *little*." Mr S. commented on the plea in defence of the use of wine from the scriptures, and quoted in favor of abstinence the pernicious consequences alleged to result from "tarrying long at the wine."

Mr Kirk (of Albany as we understood) sustained the same thorough system of abstinence which was contended for by the other speakers. He introduced some illustrations which appeared to amuse the audience. We were obliged to leave the meeting before his address was concluded, in the progress of which he showed much earnestness.

PRISON DISCIPLINE SOCIETY.

This society met at the Park Street Church on Tuesday at 11 o'clock, in presence of a multitude of its friends,—enemies it has none. Its whole course has been in favor of a penitentiary system and an alleviation of the sufferings of the prisoner, whether he has lost his liberty from adverse events, from improvidence or inexcusable crime.

The tenth annual Report was presented and read by Mr Dwight the General Agent of the Society. He began with a commemoration of the members deceased during the last year. Rev. Messrs Wisner and Green, it was stated, were original members of the society, and the association itself was formed in Mr Wisner's study. —Mrs Lee also was spoken of as a constant friend and benefactor of the society. A young man of the name of Thomas Cheney was also introduced among the departed members of the society. The circumstances of his life were so remarkable as to lead Mr Dwight to narrate them at some length. The substance of the history is that he was condemed for a capital offence—viz. the crime of robbery committed with a dangerous weapon. His punishment was commuted for confinement in the State's prison. Partridge, however, the man who was robbed, recovered, and Cheney was released. He became thoughtful and penitent while in prison, blameless, in the general tenor of his life, and at last fully imbued with Christian faith and feeling.

The Report embraced,

I. Statements, concerning *provision for poor lunatics.* The Massachusetts Hospital was the first institution of the kind in operation. Maine and Vermont are in progress, stimulated by private munificence, which has led the way. New York has been collecting facts, and is now erecting an Asylum in the city, and others are projected. The number of lunatics in this State is ascertained to be 2000 and upwards. There are probably not less, as stated in the Report, than 15,000 in the United States, and not more than 3000, or one fifth, provided for.

II. *Imprisonment for debt.* In Massachusetts, New York, Kentucky, and Tennessee, this practice is abolished. In Maine and New Hampshire it is so modified as to amount to little or nothing. In Connecticut, New Jersey, and Maryland the laws are rigorous against the debtor, and in Pennsylvania (marvellous as it may appear in a commonwealth which was founded and which takes its name from Penn) a man may be imprisoned for debt of a single cent; and Mr Dwight affirmed, from his own knowledge, an instance of imprisonment of thirty days, for a debt of two cents.

III. *Penitentiaries or State Prisons.* Some account of these in different States, was given and slight comparisons made. The penitentiary at Auburn was particularly noticed, which appears to have been made to a great extent what every prison ought to be made, a penitentiary. Out of 449 prisoners, 229 are represented to be decidedly reformed.

IV. *County Prisons and Houses of Correction.* These were omitted in the reading of the Report. The last printed Report of the Society, in connection with a late Report of the Committee of the Massachusetts Legislature affords large details on the subject.

V. *Capital Punishment.* A brief comparison was made between the laws of the different States of the Union (in which crimes punished capitally are few) on the one part, and the laws of Great Britain on the other, from which it was inferred that a sanguinary code of laws is not only no security against the multiplicity of crimes but is also imperfectly executed. Within some given period, out of 8000 persons condemned to be hung in England and Wales, the sentence was executed upon 400 only. While in England it has been in time past a matter of personal pride and boasting to invent a new felony, in the United States the tendency has constantly been towards an amelioration of the laws. Our notes of this interesting Report would enable us to go much further into details; but we have given the subject all the room we can at present spare.

AMERICAN UNITARIAN ASSOCIATION.

This body held its tenth Annual meeting at Berry Street Chapel at 6 o'clock on Tuesday evening, Rev. Dr Bancroft, President, in the Chair. After the transaction of the business of the meeting it was adjourned at 7 o'clock to Rev. Dr Channing's Church, in which there was a very large Assembly.

The General Secretary, Mr Whitman, read a full Report, which will soon be published, and of which, consequently, we shall now say but little. It expounded the duties of that officer as a resident in this city, and maintaining an extensive correspondence, and also as a minister or missionary called to preach in various places and seeking where he may advance the great cause which the society has at heart, by means of auxiliary societies or otherwise. It has been a prominent object of the present Secretary to keep up a constant intercourse through his own instrumentality, between the parent society and its offspring, to obtain statistical information from the auxiliary societies, and, where these do not exist, from intelligent laymen who are interested in the work. He has learned much in this way of the desires of people for Unitarian preaching, and much concerning the objections that are made to the denomination.

Foreign correspondence, amidst the multiplicity of other engagements, has not yet become very extensive; but some attention has been given to the alternate unfavorable accounts given of Unitarianism, in this country and in Great Britain, by agents or delegates from each to the other. The secretary spoke also of his home correspondence with other denominations, for the sake of a mutual understanding of the relations between them and Unitarians.

In the pulpit the duties of the agent have been very extensive. It has been his purpose to cherish a Christian rather than a sectarian spirit, regarding more the practical than the controversial, and endeavoring to wean all from contests with Christians of a different name. He has visited more than 30 parishes, to set forth the claims of the association, as circumstances required, for aid; has formed five new auxiliaries and revived or promoted renewed action in three; and has in general endeavored to cherish in the auxiliary associations the necessity of continued action, and of reporting their condition and their doings, to the General Secretary.

The Secretary spoke of the West with much affection, and read extracts from several letters highly interesting—but we must pass them by till the Report is published.

The last year, he said, was to be regarded especially as a period of inquiry, in which we are not to look for great results. He has taken pains to ascertain what tracts were needed. Those already distributed are well received, the demand is great, and narrative tracts are looked for as peculiarly interesting.

On the whole the Secretary, in this Report of the Executive Committee, considered the cause, which the Association cherishes, to be prosperous. The great fundamental principles of Protestantism, so dear to Unitarians, the sufficiency of the scriptures and the right of private judgment, are more and more widely and practically acknowledged.—It is and will be necessary still, in places where unitarianism is little known, to go over the ground which in this city and vicinity is so well understood. But, in general, the manifestation of the moral power of the Gospel is now looked for, and the question is, or will be, in what sect is it manifested most thoroughly. The spirit of Christ, holy, disinterested, self-denying, is the hardest part of the conflict, and Unitarians must look to it that they do not give just occasion to the wavering to say—their principles are well enough, but they want moral power. It is this moral power of the gospel, as manifested by those who would give it full influence, which is to achieve the triumphs of the cross over fanaticism, indifference and infidelity.

Mr Fairbanks moved the acceptance of the Report. He approved of its spirit. It was not necessary at this period to engage in a crusade against other denominations. There are great works of Christian Benevolence that demand the co-operation of all true Christians, and laymen must unite heartily with the ministers of the gospel for the accomplishment of those works. Crimination and recrimination as he believed, and rejoiced to believe, were done with, or coming to an end, and Christians must now combine to destroy intemperance and infidelity.

Rev. Mr Hosmer seconded the motion for the acceptance of the Report. He expressed great pleasure, as an individual, remote from the city, and unaccustomed to such full assemblies of the friends of Unitarian Christianity, in having the opportunity of witnessing the present occasion, and listening to the Report that had been read, so fraught with good sense and a good spirit. He spoke of the importance of the agency and its good effects, from his own personal knowledge. The Report declares that the times require effort, and it also lays out the work for the hands of the laborers. And why do the times require peculiar effort on the part of Unitarians? Because of the condition of the religious community, and because of the relation which Unitarians bear to other denominations.

In regard to the condition of the community, there are dark signs. Infidelity is abroad,—and if not infidelity, opposition to all outward restraint, on the one hand, and a spirit of bigotry and exclusion on the other. The community therefore, as to its religious concerns, is in a chaotic state. Sixty years ago it was indeed calm and peaceful. A whole town, for the most part, constituted a parish. As to all outward appearance there was great respect for religion and religious institutions. There was probably in many cases much apathy on the subject. But this was the effect of circumstances; there was no lack of good men. When we come down to the American Revolution, a revolution in the church also commenced. A transition took place. It was difficult to bring back the elements into form; a general revolutionary spirit was roused; people began to inquire more what form of Christianity was true, and finally whether it were true in any form. Infidelity became open. It was reasonable to expect that all denominations would stand forth in the common defence of the faith. If in the course of revolutionary movements the North and the South, and one party and another, had arrayed themselves against each other in irreconcilable hostility on political and constitutional principles, what hope could have been entertained of a stable government? But in regard to Christianity, sect has been arrayed against sect in a manner so unyielding, that as a great system for the government of man as a moral and religious being, it has wanted the power which unity, so devoutly to be wished, might have given it, and been constantly annoyed by the assaults of unbelievers.

Besides the efforts demanded of unitarians from this condition of the community, their ex-

ertions are required in a peculiar manner, as a denomination, by the relation in which they stand to other parties. They are in a manner placed on the middle ground, between those who are moved by a spirit of bigotry and exclusion, on the one hand, and those who fall into the extreme of radicalism, a contempt for all outward restraints, and of every *thing* old, on the other. Can these extremes meet? If they should, it must take place, (if not in unitarian doctrines) upon the broad ground on which Unitarians themselves unite, of "Liberty, Holiness and Love." And how is this to be effected? Partly by the labors of ministers—pulpit labors and parochical labors directed to the great end proposed. The laity also must come forward in aid of the work, and all together by the power of example and the light of their doctrine do what in them lies to soften the hardness and austerity of those in the one extreme, and to win to consideration and reverence for sacred things those in the other.

Mr Hosmer expressed a confidence that the leading principles of Unitarianism, especially as based upon broad catholic sentiments and feelings, are gaining ground. And if these are advancing, it matters comparatively little to what sect they belong, who are governed by these principles. Mr *H.* pointed to one example in which union had taked place between two denominations so far that they jointly erected a place of worship and established a minister. He closed with expressions of confidence that if unitarians are true to the *spirit* of their Master, they have every thing to hope.

Mr Brooks in addressing the meeting confined himself to an account of Unitarianism in Great Britain and Ireland, and the state of feeling which exists and that which ought to exist between the members of the denomination on the two sides of the water in regard to each other. He represented the sympathy of the foreign brethren in the faith to be much stronger for us, than ours for them.

He spoke of some of their preachers and congregations, of assemblies of profound worshippers. Of the zeal of the clergy we have ample testimony in their writings, in the laborious exposition and defence of their faith and their eminence in biblical criticism. Their interchange of services and their fellowship are not so frequent as among our clergy; nor is their parochial intercourse or community of feeling kept up with such familiar constancy as it is with us;—and for the very good reason that in general, besides their duty as ministers, they are obliged to teach schools in order to secure a competent living.

The sectarianism and combativeness also with which they are charged are the effect of circumstances. Thus it is that in their preaching sentiment is often supplanted by logic, and heat abounds more than light. All this is owing to the disadvantages under which they are placed not only as dissenters, but as unitarian dissenters, and particularly the monopoly of the church in some things merely personal or domestic. A knowledge of these circumstances is necessary in order that we may become fully aware of the situation of the English Unitarians. They in common with the people of the realm are attached to their king and constitution; and even on the subject of Church and State they differ in opinion, some maintaining that the Union ought to be severed entirely, and others believing that Church reform, and a relief on the part of dissenters, such as are now perseveringly sought, would be safe for the general cause of religion. But that Unitarians should lift up their voices against constitutional provisions which subject them in regard to marriage, registry of births and burials [when the service is performed within the enclosure] to trinitarian forms, is to be expected. And that degrees in the university should be confined to those only who subscribe the thirty nine Articles, is irrating enough to justify complaint and clamor, notwithstanding Sir Robert Peel's smart witticism, when he exclaimed in his speech upon Mr Wood's bill in the commons—"How strange it would seem that a Jew should enter Christ's College, and a Unitarian be matriculated at Trinity." It is not to be wondered at, that, amidst such irritation, Unitarian ministers should sometimes, even in the midst of their sermons, like the Jewish builders, wield the weapons of defence with one hand, and the implements of labor with the other.

Mr Brooks pleaded for that sympathy, on our part, with the English Unitarians, which they feel towards us. He found, while in England, our Unitarian Reports widely circulated. He found them even among the coal mines of New Castle.

Mr Brooks spoke cursorily in the last place, of Unitarianism in Scotland and in Ireland; and in Geneva, where the faith of Calvin had given place to the Gospel of Christ.

Mr Burton alluded to the speaker who preceded him, and prepared his audience for a transition from the mother land to that of the children. He took up the subject of missions, and adverted to the alleged want of Missionaries. The West, said he, we are told, asks for the living voice. Some say that the light is arising and will shine, but it must be the light of instruction imparted by enlightened men who are sent.

This assembly, this favored city bear testimony to the progress of light. But how was it kindled? By missionaries, by those who have been sent to preach the sacred truth;—they preached, were listened to, and men were converted. It was by missionaries that civilization was spread from country to country. Religious truths under all God's dispensations have been propagated by missionaries. Such were the inspired Prophets; such also were Christ and his inspired apostles.

Catholics and Calvinists in past times have sent their missionaries to the icy shores of the north, and the missionary spirit is now abroad. What have Unitarians done? In this city they have their missionaries for an important work. It may be asked, why send missionaries to a distance? So the merchant may be asked why he sends his ships to a distance. It is for extending what is valuable. While mutual benefit is derived from exchange of mechandise, no less benefit is derived from intercourse by different people and nations. The merchant does not confine his ships to neighboring ports. The missionary in like manner should go wherever he can impart the light of truth, the riches of grace.

Mr B. touched also upon infidelity and the need of a missionary spirit; upon the desire to give effect to religion in all our personal, domestic and social relations. He expressed large and liberal views upon the subject of missions, and rejoiced in the success of other denominations. But he claimed for Unitarians a high ground on the subject which demanded attention, and a looking to good, at a distance. Home, indeed, was the centre of delightful associations. We have seen and read in a recent tale from our American Edgeworth, what it may be made; and it is incumbent on us to compassionate the thousands, who have no Christian home.

Mr Elliot in a short address concerning the wants of the West, produced conviction by the statement of facts and persuasion by his appeal to the good sense of his audience without any parade or exaggeration. To the question whether any thing had been done in promoting and advancing pure Christianity in the West, he replied that much had been done. In Cincinnati there is one flourishing society of Unitarian Christians, and one also in Louisville. In St. Louis a beginning is made with good promises. Thus there have been three efforts, and three examples of success; from which it may be inferred that similar success will crown the same exertions in other places. Preachers are wanted, and there is no reason to doubt that they would command attention and build up churches with such assistance as the generosity of the friends of religion in this more favored part of the country might afford.

In the preachers who may go thither it is not so much remarkable talents as devotion to the work, that is required. The materials are unformed—Christianity is to be built up. If it be asked why they do not of themselves set about the work, and establish preachers of the gospel, the answer is to be found in the state of society, where all is so new and so much is to be done. There are a few who are willing to make sacrifices. There are others who wish well to the work of providing permanent religious instruction, and enough are ready to come in when it is provided; but they are as yet children in the faith. Multitudes are ready to receive the word when it shall be delivered. They are not three quarters skeptics, as has sometimes been stated or conjectured. They do not belong by profession to any particular denomination of Christians because they have no sympathy with those by whom they are surrounded. Thus it is that in beginning to help themselves they must receive aid from others. It is indispensable to them now; they must have it or fall;—hereafter it may be they will be able to send it back in return.

Rev. Mr Lincoln last addressed the meeting. In consequence of the lateness of the hour he took a view of the subject which fell to him more limited than he proposed to do. He dwelt on the moral power of the gospel, to be wielded by its ministers, in contradistinction from disputing and controversy. He did not mean that controversy had ceased or should be expected to cease; but the great purpose now should be the co-operation of all the friends of practical Christianity, to feel deeply its moral influence on our own hearts, instead of spending our strength in speculation; to bring home the truths of religion to the soul, that our affections may flow out in ardent desires for the salvation of men.

He thought that there were favorable indications of such a change in the religious state of our community. Orthodox writings abound less in argumentative and metaphysical effort. Arguments are blended more with what comes home to conscience. What shall we find for our spiritual wants, is the inquiry; and in this way, more than by controversy, they may be expected to be satisfied.

As to what is peculiar to the faith we profess and its demands, we do not hold it to be an easy thing to fulfil those demands, that it requires no self-denial. If thousands could be brought to our system on such fallacious terms, it would not be a thing to be desired. It is then the spirit of the religion of Christ by which we are to be saved. Shall we then do nothing for building up this religion? Shall we make no sacrifices? Aid to such a cause is not generosity, but duty. Mr L. concluded by declaring that though he loved Unitarians, yet above all he loved the great principles by which they professed to be governed.

NOTE. We should have said before entering upon this sketch of the Report and Addresses, that the exercises of the evening were opened with prayer. The Rev. Mr Colman officiated in that service.

—

At the Meeting of the American Unitarian Association for choice of officers, held at Berry st., the following gentlemen were elected.

Rev. Dr Bancroft, *President.*

*Vice Presidents.* Hon. Joseph Story, Mass., Hon. Joseph Lyman, Mass., Hon. William Sullivan, Mass., Hon. Charles H. Atherton, N. H., Hon. Stephen Longfellow, Me., Henry Wheaton, Esq. N. Y., James Taylor, Esq. Penn., Henry Payson, Esq. Md., Hon. William Cranch, D. C., Martin. L. Hurlburt, Esq. Penn., Hon. Samuel S. Wilde, Mass., Hon. Samuel Hoar, Jr. Mass., Timothy Flint, Esq. N. Y., Hon. Lemuel H. Arnold, R. I.

Rev. Charles Briggs of Lexington, *Gen'l Sec'y.*

Rev. Samuel Barrett,—*Assistant Sec'y.*

Mr H. Rice—*Treasurer.*

*Directors.* Rev. Henry Ware Jr. D. D., Rev. Geo. Ripley, Rev. Samuel K. Lothrop.

The thanks of this Association were voted to the Rev. Jason Whitman for his faithful services as General Secretary, and their best wishes for his future usefulness in the ministry.

—

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this Society for the transaction of business was held agreeably to appointment in Berry street vestry, at 12 o'clock on Tuesday the 26th inst.

The following is a list of the officers of the Society for the ensuing year.

Hon. Peter O. Thacher, *President.*

Rev. Nathl. Thayer D. D., *Vice President.*

Benj. Guild Esq. *Treasurer.*

Rev. Chandler Robbins, *Secretary.*

Mr David Reed, *Vice Treasurer for Suffolk.*

Rev. Dr Thayer, do. *Worcester.*

Hon. L. Saltonstall, do. *Essex.*

*Trustees.* Rev. Thaddeus M. Harris D. D., John Pierce D. D., Charles Lowell D. D., James Kendall D. D., Joseph Tuckerman D. D., Francis Parkman D. D., Rev. Saml. Ripley, Rev Saml. Barrett, Rev. George Ripley, Rev. George Putnam, Ichabod Tucker Esq., Peter Mackintosh Esq., Benj. Seaver Esq.

*Executive Committee.* Rev. Charles Lowell D. D., *Chairman*; Rev. Francis Parkman D. D., Rev. George Ripley, Rev. Chandler Robbins, Benj. Guild Esq.

—

AMERICAN UNION

*For the relief and Improvement of the Colored Race.*

A meeting of this society was held in the Masonic Temple, on Tuesday, at 3 o'clock, P. M. The Hall was well filled and the proceedings were entirely harmonious. We forbear to give any particular account of the Addresses that were made upon the occasion, since there is to be a full report of them hereafter. We barely copy the Resolutions that were offered, with the names of the gentlemen who presented them, each of whom addressed the meeting upon the subject of the resolution which he read.

By Rev. Mr Worcester of Salem.

*Resolved*, That the indications of the speedy and final termination of Slavery in this country, and throughout the world, are clear and decisive.

By Rev. Mr Colman.

*Resolved*, That the hopes of the friends to the peaceful Abolition of Slavery, depend, under God's guidance, upon securing the concurrence of Slaveholders, by an appeal, especially, to their humane and Christian principles.

By Rev. J. Abbott.

*Resolved*, That, in considering the question of Slavery, our country is to be viewed not only as guilty of sin, but *involved in difficulty*; and that, in efforts to remove the evil, we should consider both aspects of the subject.

By Rev. Mr Kirk of Albany.

*Resolved*, That the main dependence of the friends of the colored race for the abolition of Slavery and for the improvement of the emancipated Slave, is in the gospel of Jesus Christ.

—

CONGREGATIONAL CONVENTION.

The Massachusetts Convention of Congregational Ministers assembled in Boston at the Court House on Wednesday. The Rev. O. Cobb of Rochester preached the Convention sermon at Brattle Street on Thursday; and the collection afterwards taken for the relief of destitute widows and orphans of deceased clergymen amounted to sixty-three dollars, and seventy nine cents.

The Rev. Brown Emerson of Salem was elected second Preacher for the next year.

—

SOCIETY FOR PROPAGATING THE GOSPEL AMONG INDIANS AND OTHERS IN NORTH AMERICA.

This Society held its annual meeting on Thursday, when the following gentlemen were chosen as its government for the ensuing year.

Hon. Jonathan Phillips, *President.*

Rev. Professor Ware D. D., *Vice President.*

Alden Bradford Esq., *Secretary.*

Rev. Francis Parkman D. D., *Assistant Sec'y*

Hon. Asahel Stearns, *Treasurer.*

Rev. John G. Palfrey D. D., *Ass't Treasurer.*

*Select Committee.* Hon. Peter O. Thacher, Hon. Richard Sullivan, Rev. Francis Parkman D. D., Rev. James Walker, Rev. Ezra S. Gannet with the Secretary and Treasurer.

Rev. Convers Francis, of Watertown, was chosen to preach the annual discourse in November next.

Rev. George Putnam of Roxbury was elected a member of the Society in the place of Rev. Dr Porter deceased.

---

EAST BOSTON.

This beautiful Island, on which are already to be seen the evidences of remarkable enterprise, was made free of access on Wednesday last, (the old "Lection Day," as it was always termed in our boyhood) to all the men, women and children of the city; and there was a constant flocking to the boat, which incessantly passed to and fro. A beautiful entertainment was provided for more than 800 invited guests, at which General Sumner presided.

On that day the road and bridge were opened, which connect the Island with the main. A visiter at this moment cannot but smile at the fact that Mr Maverick, 200 years ago, held the Island by lease for one fat wether or one fat hog.

MISS MARTINEAU.—We have placed the whole of the Letter of this distinguished lady to the Deaf, on our last page. We have been repeatedly asked to do it. Those who have read it before will desire to preserve it, or to read it again, and those who have not seen it will thank us for spreading it on our pages.

---

BOSTON IRISH PROTESTANT ASSOCIATION.

We have been requested, and we readily comply with the request, to copy the Preamble to the Constitution of the Association above named.

The undersigned, being convinced that the Irish Protestants of this city, have been too neglectful of their moral and intellectual improvement, have associated themselves under the following Constitution —to correct this defect by debates, lectures, social religious meetings, bible classes, and such other modes as may suggest themselves;—fully believing that the dissemination of correct moral and religious sentiments, and a familiar understanding of the Holy Scriptures, will be the most effectual means of removing the existing prejudice against the Irish people, as well as conducing to the individual happiness and elevation of those who participate.

The Association appears to be formed on genuine Protestant principles, as will be perceived by the 12th article of the Constitution, which we copy below, so far as it explains the moral and religious qualifications for membership; viz.

"All persons of good moral character, who are willing to take the Bible as their rule of faith and practice, may become members of this Association" &c.

It is hardly necessary for us to add the expression of our wishes and prayers for the growth of a Society, founded in such principles, both in numbers and christian graces.

---

BOSTON SAMARITAN SOCIETY.

We cannot better recommend the charity in aid of which a favorable word is asked from us, than by expressing our best wishes for its prosperity and by furnishing the public with the following account which has been sent to us of its humble infancy.

The Boston Samaritan Asylum for indigent colored children, was organized April 1834. Since that period we have had nine children under our care, for a greater or less length of time, at board, at one dollar a week. We at present number seven, and have deemed it expedient to procure a house,—engage a Governess, and commence housekeeping. We hope and feel, that christian benevolence will sustain us, and we feel it a duty to our long neglected colored race, to present their claims to the public. Our rent will be eleven dollars a month—two dollars a week to the Governess,—the table found for the family,—and other incidental expenses which may occur.—This being our present standing the board of officers, would be obliged to you, if you will insert in your paper, the following advertisement, accompanied with any favorable remarks you please.

Boston Samaritan Asylum for indigent colored children. The Managers of this institution, earnestly solicit of a benevolent public donations of any description, that will aid them in furnishing their house, and ameliorating the temporal wants of the necessitous. The least favor grately received at the Asylum No. 29 Poplar Street.

A. PICO, *Secretary.*

---

ANNIVERSARY MEETINGS.

By great personal exertions, we have done what we could and so far as we could (very imperfectly we know) given the doings of the week. We shall devote several of our columns, next week, to institutions not yet mentioned.

---

NEW PUBLICATIONS.

Helon's Pilgrimage to Jerusalem: A Picture of Judaism in the century which preceded the Advent of our Savior. Translated from the German of Frederick Strauss. Revised and abridged by Baron Stow, Pastor of the Second Baptist Church, Boston. Boston: William D. Ticknor. 1835.

The hero of this story, whose name, with the period of time embraced, appears in the title, was of that portion of Jews called Hellenists. His pilgrimage was performed with his uncle, an aged Jew, as a guide and counsellor. When arrived from Alexandria, at Pelusium, they were joined by a young Greek of Alexandria, a friend of Helon, who had introduced him to the knowledge of Platonism. He accompanied the pilgrims to Gaza. Helon, with the aged Elisama, proceeded to the Holy City. The young hero, in this his first pilgrimage, became weaned from his philosophy and wedded to his religion, was introduced into the priesthood, and married to a native of the Holy Land. In his travels, after leaving Jerusalem, (between the betrothment and the nuptials) he again met his friend Myron, the Greek, who attended him to the nuptials, and soon afterwards, but not till his abounding vivacity and indiscretion had occasioned highly tragic scenes, was converted to Judaism, and became a proselyte of the gate. The action of the story, so far as it can interest the mere lover of fiction, is comprised within a few pages. The great excellence of the book is the information it conveys concerning the history of the Hebrews, from Abraham to Moses and thence through the whole period comprised in the books of the Old Testament. This is done by old Elisama, during the halts of the caravan, and the narrative is enlivened by occasional connexion of persons and transactions with localities, and no less by frequent illustrations from the poetical writings of the Hebrews, particularly from those beautiful and sublime lyric compositions, the Psalms.

The pilgrimage, as Jerusalem is approached, the assemblage of persons from different quarters, the immense multitude in festive attire, the observance of the ceremonies, and the departure of the pilgrims, make a highly picturesque description. The accounts of the different Jewish festivals and of the sects into which the Jews were divided at the close of the history of the Maccabees, and the oriental embellishment throughout, the geographical delineations, the allusions to the modes of travelling, the labors of the peasantry, scenery, forms of hospitality, dress, food, music and musical instruments, and in general to the prevalent manners and customs of the times and places that come into view, not only impart great interest to the work, but serve to give a much stronger impression of reality to what we read in the Hebrew scriptures, and to fix it more firmly in the memory.

Scenes and Characters illustrating Christian Truth. No. IV. Gleams of Truth, or Scenes from Real Life. By Joseph Tuckerman. Boston: James Munroe & Co. 1835.

There are some truths so improbable, so much beyond ordinary experience and observation, that they would not be hit upon by imagination, for the sake of fictitious story. We do not mean those paroxysms of romantic virtue which sometimes really occur, and of which as they may be imagined, with all their exaggerations, writers of fiction avail themselves. But we mean those acts of patient continuance in well-doing, amidst difficulties which nothing but patience and perseverance can overcome, which are known only to a few, and never we believe reached, except by those in whom religion, true religion, as a matter of sentiment, of duty and of feeling, is deeply rooted. Such are some of the characters (one female character in particular) delineated in Gleams of Truth. They are drawn from real life, by a close observer who is too conversant with such scenes as he describes, to be deceived. These scenes are among the poor and those of humble condition, and we are shown in many cases how "the poor themselves are often among the greatest benefactors of the poor."

Then too there are characters altogether the opposite to these, of loathsome vice, such as we are apt enough to imagine among the poor, but not always ready enough to look upon with compassion and to consider whether it may not have been the power of circumstances only in the course of Providence, that has made us to differ.

We recommend this book to all classes. There is none who cannot draw from it many a wholesome and instructive moral.

Sermons on Duties belonging to some of the conditions and relations of private life. By John G. Palfrey, D.D., professor of Biblical Literature in the University of Cambridge. Second Edition. Boston: James Munroe & Co. 1835.

These Sermons are now so generally known (at least by their high reputation) to our readers, that we deem any extended notice of them superfluous. We speak of them therefore, only to say that a duty to the public has now been performed, by presenting them in a cheap, and at the same time a neat and readable form. In this respect as well as for their intrinsic merits they deserve admission into every household.

---

ECCLESIASTICAL.

Installation at Ashby. On Wednesday the 13th inst. Rev. Reuben Bates was installed as Pastor of the First Congregational Church and Society in Ashby. The Introductory Prayer was offered by Mr White of Littleton—Sermon by Mr Goodwin of Concord; Prayer of Installation by Mr Noyes of Petersham; Charge by Mr Wellington of Templeton; Right Hand of fellowship by Mr Lincoln of Fitchburg; Address to the Society by Mr Robinson of Hubbardston, and concluding Prayer by Mr Barry of Lowell.

*Ordination*—The ordination of the Rev. JOSEPH ANGIER, as Pastor of the First Congregational Church and Society in this town took place on Wednesday. The exercises were as follows;—Introductory Prayer, by Rev. Mr Morgridge, of this town. Reading of the Scriptures, by Rev. Mr Edes, of Nantucket. Sermon, by Rev. Mr Dewey. Ordaining Prayer, by Rev. Mr Hall, of Providence. Charge, by Rev. Mr Greenwood, of Boston. Right Hand of Fellowship, by Rev. Mr Robbins, of Boston. Address to the People, by Rev. Mr Stetson of Medford. Concluding Prayer, by Rev. Mr. Farley of Providence.

In the evening there were religious services in the Church, and a Discourse by Rev. Henry Ware, Jr. of Cambridge University, was listened to with interested attention by a numerous auditory. The performances of the day were throughout characterised by uncommon seriousness, and impressive appropriateness. We are permitted to hope that the public may be presented with productions of such general interest in a form of more extended and enduring usefulness.—*New Bedford Mercury.*

The Ordination of Mr James H. Sayward, which we announced as to take place on the 24th of June, will be on the 17th of that month.

Number of Churches and Houses of worship in the city of New York.

| | | | |
|---|---|---|---|
| Presbyterian, | 35 | Universalist, | 3 |
| Episcopalian, | 26 | Unitarian, | 2 |
| Methodist, | 20 | Independent, | 2 |
| Baptist, | 17 | Jews, | 3 |
| Reformed Dutch, | 15 | Moravian, | 1 |
| Roman Catholic, | 6 | Miscellaneous, | 4 |
| Friends, | 5 | | |
| Lutheran, | 2 | Total, | 141 |

## INTELLIGENCE.

FOREIGN.

London and Liverpool papers have been received to April 25th.

The new British Ministry had been organized under Lord Melbourne as first Lord of the Treasury. The following list shows the composition of the new cabinet, as far as it was known.

LONDON, *Saturday Evening, April 19th.*—The new writs have not yet been issued, but the following is a correct list of the Ministry:

Lord Melbourne, First Lord of the Treasury.
Lord John Russell, Secretary of the State for the Home Department.
Lord Palmerston, do. of the Foreign Department.
Lord Howick, or Mr. C. Grant, do for Colonial Department.
Mr Spring Rice, Chancellor of the Exchequer.
Lord Ackland, First Lord of the Admiralty.
Sir J. C. Hobhouse, Board of Control.
Lord Doncannon, Woods and Forests.
Marquis of Lansdowne, President of the Council.
Mr P. Thompson, President of Board of Trade.
Sir J. Campbell, Attorney General.
Mr Rolfe, Solicitor General.

*Ireland.*

Lord Mulgrave, Lord Lieutenant.
Sergeant Perrin, Attorney General.
Sergeant O'Loghlon, Solicitor General.

*Scotland.*

Mr Murry, Lord Advocate.

The Cabinet is to be formed of twelve members, and rumor points to Earl Spencer as the twelfth.

On Monday April 20th, the House of Commons adjourned to May 12th.

Lord Brougham (not of the Cabinet) has been appointed Lord Keeper of the Great Seals and Chairman of the House of Lords.

*France.* Our news from France comes through English papers, which bring intelligence of the passing of the Indemnity Bill, with an amendment or proviso. The vote was taken on Saturday, April 18th. The following, from the London Times of April 21st, gives us the particulars.

"The Paris papers which we received at a late hour this morning by express, put us in possession of the whole report of Saturday's proceedings in the Chamber of Deputies, by which we find that the debate on the American Claims has been brought to a close. The bill, as amended by the committee, proposing a grant of 25,000,000f., was voted by a majority of 289 against 137. According to an amendment proprosed by General Valaze, to which Ministers assented, and which was agreed to by the Chamber, the indemnity is not to be paid until after the French Government shall have received satisfactory explanations with regard to the Message of the President of the Union, dated December 2, 1834. Two other amendments—one, that no interest should be paid, and the other, that the interest should only commence from the date of the passing of the bill, were both lost. From some observations in the Journal des Debats upon the passing of this bill it would appear that Mr Livingston is not expected to remain at Paris in his diplomatic character, nor return thither as Ambassador, should he go to America."

*Spain.*—Gen. Mina had resigned the command of the Army of the Queen of Spain, on account of the state of his health. In his letter of resignation he speaks in strong terms of the increased strength and brightening prospects of the Army. Gen. Valdez had been appointed in his place.

---

CHESHIRE PASTORAL ASSOCIATION.

The members composing this association are notified that their next meeting will be held at the house of Rev. A. D. Jones, in Wilton, N. H. on Tuesday, June 16th, at 12 o'clock, M.

J. K. WAITE, *Scribe.*

*** The Middlesex County Temperance Society holds its Annual Meeting this year, at Concord, on Thursday June 4th, at 10 o'clock, A. M.

JOHN WILDER, JR., *Cor. Sec'y.*

## MARRIAGES.

In this city, at St Paul's Church, on the morning of the 26th inst. by Rev. J. S. Stone, Mr Waldo Maynard, firm of Maynard & Noyes, to Miss Sarah F. daughter of the late Capt. Wm. Hunt, of Newburyport.

On Tuesday morning, Mr Samuel F. Dorr, of New York, to Miss Elizabeth Chipman, daughter of Charles Hazen, Esq. of this city.

On Thursday morning, at King's Chapel, by Rev. Mr Greenwood, Charles G. Putnam, M. D. to Miss Elizabeth Cabot, daughter of Dr James Jackson.

In Roxbury, on Wednesday evening, by Rev. Mr Putnam, Mr Gilman Page, of Cambridgeport, to Miss Hannah Ann, daughter of the late Charles Blaney, of R.

In Chelsea, by Rev. Mr Alger, Samuel R. Newhall to Olive M. Bates.

In Hallowell, May 12, by Rev. Mr Miles, Mr Edmund Tracy, to Miss Emeline T Smith; May 19, Mr John De Wolf Smith, M. D. to Miss Judith W. Smith, all of Hallowell.

## DEATHS.

In this city, Mrs Elizabeth O. relict of the late Dr Oliver Prescott, of Newburyport, 72; Mrs Betsey O. Williams, relict of the late Mr Willard Williams, 45; Mrs Judith G. wife of Mr Wm Parsons, Jr. 34; a son of J. B. Tremere 14 hours.

In Barre, on Saturday last, Mrs Debby wife of the Rev. James Thompson, and daughter of Hon. Seth Washburn, Raynham, 51.

In Conway, N. H. of a rapid consumption, Mr Oliver Sparhawk, Steward of Harvard University 29.

In New York, 19th inst. Miss Eliza Ann, eldest daughter of the late James Wainwright, 20.

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES.* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞ Tuning and repairing. Also intruments taken in exchange. may 30

PALFREY'S SERMONS.—2D. EDITION

THIS day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Conditions and Relations of Private Life, by John G. Palfrey, D.D. Professor of Biblical Literature in the University of Cambridge. Second edition. Price reduced. may 30

DR WAYLAND'S MORAL SCIENCE.—Just published in one octavo volume, 460 pp. The Elements of Moral Science, designed for the use of Students. By Francis Wayland, D. D. President of Brown University, and Professor of Moral Philosophy. For sale by JAMES MUNROE & CO May 30. Boston Bookstore, 134 Washington st.

MEMOIRS OF SULLINGS.

JUST Published and for Sale by JAMES LORING, No. 132 Washington street, The Memoirs and Remains of Frederick P Sullings, who died in Portsmouth, R. I. at the age of seventeen years. By Zalmon Tobey. Among the productions of this remarkable youth, contained in the above work is an Essay on the Blessedness of the Heavenly state, a new year's address delivered before the Portsmouth Literary society, at their request, in 1831, and an address to the young on remembering our creator. Also,

Esther; a Scripture Narrative, and a poem on Esther, by H. F. Gould. The Happy Family Happier, by Dr Allcott. Scudder on Sabbath school Missionary Associations. Convictions not Conversion. Memoirs of Caroline S. of Fitchburg. The Prophet Jeremiah. Prophecy Fulfilled in the Destruction of Babylon. Advice to a Young Brother by a Missionary. As above,

The Union Questions. New Sabbath school books, constantly added. Polyglot Bibles, smallest size, in various bindings. May 30.

*FOREIGN QUARTERLY REVIEW.*

THE American edition of the XXIXth number of this popular journal will be published within a few days. The following notice has been extracted from the original copy:—

"Anxious to make this journal more and more worthy of the distinguished patronage which the public has been pleased to bestow upon it ever since its first commencement, the publishers are determined to spare no pains to attain this object. Among various improvements which they have in contemplation, they have introduced into it for the first time, a new feature, in the opinions on works of English literature expressed by eminent critics of the continent.

It is universally admitted that in England, criticism, sheltering itself under the cover of anonymous irresponsibility, cannot, in spite of the impartiality of the editors of our first rate literary journals, be so independant as it might, or as it ought to be; that too often favorable criticisms are attributable to friendship, or to the influeuce of an author, or even a bookseller, and often to the lustre of an already established reputation. Literary and scientific men on the continent are beyond the reach of such undue influence. In foreign countries, far from the place of publication, the author and publisher are alike unknown to them, and cannot in any way, bias their opinions; that impartiality which is the natural consequence, is further increased by their reputation, which these writers would not hazard by criticism not founded on the facts which they adduce in support of their opinions.

From these considerations, the proprietors have no doubt that this new department of their review, which, while it forms an interesting addition, shall never be suffered to exceed certain limits, will frequently furnish striking comparisons between the critics of England, and those of the continent, and frequently also useful information and new views; and that it will be looked for in England with not less eagerness and solicitude than the opinions of English critics on the productions of the continent, particularly those in the Foreign Quarterly Review, are perused by the literary men of every country.

Among the foreign literati whose criticism the conductors of this work propose to present successively to their readers, they shall merely mention the name of a Blumenbach, a Bottiger Heeren, a Humboldt, a Sylvester de Say, a Wilcken, a Milford, &c. They might greatly extend this list, were they to name all those celebrated critics, who, like the illustrious writers above specified, have by the depth of their learning and the extent of their knowledge, acquired a renown that is not confined within the limits of Europe."

E. R. BROADERS, No. 127 Washington street, (up stairs.) May 30.

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

*S. SCHOOL TEACHER'S FUNERAL.*

JUST published, "The Sunday School Teacher's Funeral," with some account of Rachel Benson, and Rev Mr Loraine—by Rev Jonathan Farr.

B. H. GREENE, 124 Washington corner Water st may 16 3tis

## MISCELLANEOUS.

[From Tait's Edinburgh Magazine.]

### LETTER TO THE DEAF

BY HARRIET MARTINEAU.

My Dear Companions,—The deafness under which I have now for some years past suffered, has become, from being an almost intolerable grievance, so much less of one to myself and my friends, than such a deprivation usually is, that I have often of late longed to communicate with my fellow sufferers, in the hope of benefitting, by my experience, some to whom the discipline is newer than to myself.

I have for some time done what I could in private conversation; but it never occurred to me to print what I had to say, till it was lately not only suggested to me, but urged upon me as a duty. I adopt this method as the only means of reaching you all; and I am writing with the freedom which I should use in a private letter to each of you. It does not matter what may be thought of any thing I now say or of my saying it in this manner, by those who do not belong to our fraternity. I write merely for those who are deeply concerned in the subject of my letter. The time may come when I shall tell the public some of our secrets, for other purposes than those which are now before me. At present I address only you; and as there is no need for us to tell our secrets to one another, there may be little here to interest any but ourselves. I am afraid I have nothing to offer to those of you who have been deaf from early childhood. Your case is very different from mine, as I have reason to know through my intimacy with a friend who became deaf at five years old. Before I was so myself, I had so prodigious a respect for this lady, (which she well deserves,) that if she could have heard the lightest whisper in which a timid girl ever spoke, I should not have dared to address her. Circumstances directed her attention towards me, and she began a correspondence, by letter, which flattered me, and gave me courage to converse with her when we met, and our acquaintance grew into an intimacy which enabled me at last to take a very bold step; to send her a sonnet, in allusion to our common infirmity; my deafness being then new, and the uppermost thing in my mind day and night. I was surprised and mortified at her not seeming to enter into what I had no doubt in the world must touch her very nearly, but I soon understood the reason. When we came to compare our experiences we were amused to find how differently we felt, and had always felt, about our privation. Neither of us I believe much envies the other, though neither of us pretends to strike the balance of evil. She has suffered the most privation, and I the most pain.

Nothing can be more different than the two cases necessarily are. Nine tenths of my miseries arose from false shame; and, instead of that false shame the early deaf entertain themselves with a sort of pride of singularity, and usually contrive to make their account of this, as of other infirmities, by obtaining privileges, and indulgences, for which they care much more than for advantages which they have never known and cannot appreciate. My friend and I have principles major and minor, on which our methods of managing our infirmity are founded; but some of the minor principles, and all the methods, are as different as might be expected from the diversity of the experience which has given rise to them. Nothing can be better for her than her own management, and, of course, I think the same of my own for myself, or I should change it. Before I dismiss this lady, I must mention that I am acquainted with several deaf ladies; so that no one but herself and our two families can know whom I have been referring to.

I am afraid some of you may be rather surprised at the mention of plans, and methods, and management,—for, alas! we are but too apt to shrink from regularly taking in hand our own case. We are left to our own weakness in this respect. We can have but little help, —and we usually have none, but much hindrance. I do not mean by this, to find any fault with our neighbors. I have met with too much sympathy, (as far as sympathy is possible,) with too much care, and generosity, and tenderness, to have the least inclination to complain of any body connected with me. I only mean that this very tenderness is hurtful to us, in as far as it encourages us to evade our enemy, instead of grappling with it; to forget our infirmity, from hour to hour, if we can, and to get over the present occasion somehow, without thinking of the next. This would be considered a strange way of meeting any other kind of evil; and its consequences are most deplorable. If we see that the partially deaf are often unscrupulous about truth, inquisitive, irritable, or morose, suspicious, low-spirited or ill-mannered, it is owing to this. It is impossible for *us* to deny that if principles are ever needed, if methods are ever of use as supports and guides, it must be in a case, where each of us stand alone in the midst of temptations and irritations which beset us every hour, and against which no defence of habit has been set up, and no bond of companionship can strengthen us. What these temptations and irritations are we all know;—the almost impossibility of not seeming to hear when we do not,—the persuasion that people are taking advantage of us in what we say,—that they are discussing us,—or laughing at us, —that they do not care for us as long as they are merry,—that the friend who takes the pains to talk to us might make us less conspicuous if he would,—the vehement desire that we might be let alone, and the sense of neglect if too long let alone; all these, absurd and wicked fancies as they are seen to be when fairly set down, have beset us all in our time; have they not? For my own part though I am never troubled with them now, I have so vivid a remembrance of them, all, that I believe a thousand years would not weaken the impression. Surely that degree of suffering which lashes us into a temporary misanthropy when our neighbors are happiest, which makes us fly to our chambers, and lock ourselves in to hide the burning tears which spring at the mirth of those we love best, which seduces into falsehood or thanklessness to God and man, is enough to justify and require the most careful fixing of principles, and framing of methods. We might as well let our hearts and minds—our happiness —take their chance without discipline in all cases whatever, as neglect our own discipline in this.

The first thing to be done is to fix upon the principle. This is easy enough. To give the least possible pain to others is the right principle: how to apply it requires explanation.—We are more inexcusable in forsaking our principle here than in any other case, and than the generality of people are in the generality of cases. Principles are usually forsaken from being forgotten,—from the occasion of them not being perceived.—We have no such excuse while beginning to act upon our principle. We cannot forget,—we cannot fail to perceive the occasion, for five minutes together that we spend in society.—By the time that we become sufficiently at ease to be careless, habit may, if we choose, have grown up to support our principles and we may be safe.

Our principles require that we should boldly review our case, and calmly determine for ourselves what we will give up, and what struggle to retain. It is a miserable thing to get on without a plan from day to day, nervously watching whether our infirmity lessens or increases, or choosing to take for granted that we shall be rid of it, or hopelessly and indolently giving up every thing but a few selfish gratifications, or weakly refusing to resign what we can no longer enjoy. We must ascertain the probability for the future, if we can find physicians humane enough to tell us the truth: and where it cannot be ascertained, we must not delay making provision for the present. The greatest difficulty, here arises from the kindness of friends. The physician had rather not say, as mine said to me, "I consider yours a bad case." The parent entreats to be questioned about anything that passes; brothers and sisters wish that music should be kept up; and what is remarkable, every body has a vast deal of advice to give if the subject be fairly mentioned; though every body helps, by false tenderness, to make the subject too sacred an one to be touched upon. We sufferers are the persons to put an end to this delusion and mismanagement. Advice must go for nothing with us in a case where nobody is qualified to advise. We must cross question our physician, and hold him to it till he has told us all. We must destroy the sacredness of the subject by speaking of it ourselves; not perpetually and sentimentally, but when occassion arises, boldly, cheerfully and as a plain matter of fact. When every body about us gets to treat it as a plain matter of fact, our daily dificulties are almost gone; and when we have to do with strangers, the simple, cheerful declaration, "I am very deaf," removes almost all trouble. Whether there was ever as much reluctance to acknowledge defective sight as there now is defective hearing,—whether the mention of spectacles was ever as hateful as that of a trumpet is now, I do not know; but I was full as much grieved as amused lately at what was said to me in a shop where I went to try a new kind of trumpet: "I assure you, Ma'am" said the shopkeeper, "I dread to see a deaf person come into my shop. They expect me to find them some little thing that they may put into their ears that will make them hear every thing, without any body finding out what is the matter with them."

Well, what must be given up, and what may be struggled for?

The first thing which we are disposed to give up is the very last which we ought to relinquish—society. How many good reasons are we apt to see—are we not?—why it is absurd to go into an evening party: why we ought to be allowed to remain up stairs when visiters are below! This will not do. Social communication must be kept up through all its pains, for the sake of our friends as well as for our own. It can never be for the interest of our friends that we should grow selfish, or absorbed in what does not concern our day and generation, or nervous, dependent, and helpless in common affairs. The less able we become, to pick up tidings of man and circumstances, the more diligently we must go in search of the information. The more our sympathies are in danger of contraction, the more must we put ourselves in the way of being interested by what is happening all about us. Society is the very last thing to be given up, but it must be sought, (and I say with deep sympathy for those of you to whom the effort is new) under a bondage of self-denial, which annihilates for a time almost all the pleasure. Whatever may be our fate,—whether we may sit down at the end of a half circle, where nobody comes to address us, or whether we may be placed beside a lady who cannot speak above her breath, or a gentleman who shouts till every body turns to see what is the matter; whether one well meaning friend says across the room in our behalf, "do tell that joke over again to ——," and all look to see how we laugh when they have done: or another kind person says, "how I wish you could hear that song,"—or "that harp in the next room," or "those sweet nightingales," if we happen to be out of doors—whether any or all these doings and sayings befal us, we must bravely go on taking our place in society.

Taking our place, I say. What is our place? It is difficult to decide. Certainly not that of chief talker any more than that of chief listener. We must make up our minds for a time to hold the place that we may chance to be put into,—to depend on the tact and kindness of those near us. This is not very pleasant; but if we cannot submit to it for a while we cannot boast much of our humility, nor of our patience. We must submit to be usually insignificant, and sometimes ridiculous. Do not be dismayed, dear companions. This necessity will not last long, and it is well worth while undergoing it. Those who have strength of mind to seek society under this humiliation, and to keep their tempers through it, cannot long remain insignificant there. They must rise to their proper place if they do but abstain from pressing beyond it. It is astonishing how every thing brightens sooner or later. The nightingales and the harp will be still out of the question, but they will be given up almost without pain, because it is a settled matter to every body present that they are out of the question. Friends will have discovered that jokes are not the things to be repeated; and that which is repeated will be taken as coming in due course and will at length consist of all that has been really worth hearing of what has been said. Other people may laugh without occasioning a nervous distortion in your countenance; and it is quite certain that if your temper have stood your trial, you will never pass an evening without meeting with some attention which will touch, some frank kindness which will elevate your feelings, and send you home wiser and happier than you came forth.

This can only be, however, if you have stood your trial well, if you bring an open temper and open countenance. It is matter of wonder that we are addressed so much as we are; and if, in addition to the difficulty of making us hear we offer the disagreeableness of (not a constrained, that will be pitied but) a frowning countentance, we may betake ourselves to the books of prints on the table, but may as well give up all hope of conversation. As a general rule, nothing can be worse than for people to think at all about their countenances; but in our case it is worth while, for a time, and to a certain extent. I was kindly told, a few years ago, that many people wished to converse with me, but that I looked as if I had rather not be spoken to. Well I might; for I then discovered that in trying to check one bad habit, I had fallen into another. I had a trick of sighing, to cover which I used to twist my fingers almost out of joint (and so do you, I dare say,) and the pain of this process very naturally made me frown. My friend's hint put me on my guard. Instead of twisting my fingers, I recalled my vow of patience, and this made me smile: and the world has been a different place to me since. Some such little rule as turning every sigh into a smile will help you over a multitude of difficulties, and save you at length, the trouble of thinking about either smiling or sighing.

It has always been my rule *never* to ask what is going forward, and the consequence has well compensated all I had to go through from the reproaches of kind friends, who were very anxious that I should trouble them in that way. Our principle plainly forbids the practice; and nothing can therefore justify it. There is at first no temptation, for we had then rather miss the sayings of wise men of Greece, than obtain them by such means; but the practice once begun there is no telling where it will stop. Have we not seen—it sickens me to think of it —restless, inquisitive, deaf people, who will have every insignificant thing repeated to them, to their own incessant disappointment, and the suffering of every body about them, whom they make, by their appeals, almost as ridiculous as themselves. I never could tolerate the idea of any approach to the condition of one of these. I felt, besides, that it was impossible for me to judge of what might fairly be asked for, and what had better be let pass. I therefore obstinately adhered to my rule; and I believe that no one whom I have met in any society (and I have seen a great deal) has been able to carry away more that is valuable, or to enjoy it more thoroughly than myself. I was sure that I might trust to the kindness of my neighbors, if I was but careful not to vex and weary it; and my confidence has been fully justified. The duty extends to not looking as if you wanted to be amused. Your friends can have but little satisfaction in your presence, if they believe that when you are not conversing you are no longer amused. "I wonder every day," said a young friend to me, when I was staying in a large well-filled country house, "what you do with yourself during our long dinners, when we none of us talk with you, because we have talked so much more comfortably on the lawn all the morning. I cannot think how you help going to sleep."—"I watch how you help the soup," was my inconsiderate reply—I was not aware how inconsiderate, till I saw she blushed every day on taking up the ladle. I mentioned the soup only as a specimen of my occupation during dinner. There was also the sunset lights and shadows on the lawn to be watched, and the never-ceasing play of the human countenance; our grand resources when we have once gained ease enough to enjoy them at leisure. There were graceful and lighthearted girls, and there was an originality of action in the whole family, which amused me from morning till night. The very apparatus of the table, and the various [illegible] of the servants, are matters worth observing when we have nothing else to do. I never yet found a dinner too long, whether or not my next neighbor might be disposed for a tete-a-tete—never, I mean, since the time when every social occupation was to me full of weariness and constraint.

Another rule which I should recommend is always to wait to be addressed except in our own houses, where the exception must be made with our guests. Some, I know adopt a contrary rule for this reason, that if we ask a question to which we can anticipate the answer, the awkwardness of a failure at the outset is prevented. But my own feeling is against obliging any one to undertake the trouble of conversing with us. It is perfectly easy to show at the moment of being addressed that we are socially disposed, and grateful for being made companions; and I at least, feel the pleasure to be greater for its having been offered me.

I think it best for us to give up also all undertakings and occupations in which we cannot mark and check our own failures: teaching any thing which requires ear, preaching, and lecturing, and Music. I gave up music, in opposition to much entreaty, some reproach, and strong secret inclination, because I knew that my friends would rather put up with a wrong bass in my playing and false time in my singing, than deprive me of a resource. Our principle clearly forbids this kind of indulgence; therefore however confident we may be of our musical ear let us be quite sure that we shall never again be judges of our own music or oratory, and avoid all wish of making others suffer needlessly by our privations. Listen to no persuasions, dear companions, if you are convinced that what I have said is right. No one can judge for you. Be thankful for the kind intentions of your friends; but propose to enjoy their private eloquence, instead of offering your own in public; and please yourselves with their music, as long as you can, without attempting to rival it. These are matters in which we have a right to be obstinate, if we are sure of the principle we go upon; for we are certainly much better able to judge what will be for the happiness of our friends in their common circumstances than they can be of ours in our uncommon ones.

How much less pain there is in calmly estimating the enjoyments from which we must separate ourselves, in bravely saying for once and forever "Let them go," than in feeling them waste and dwindle, till their very shadows escape from our grasp! With the best management there is quite enough for some of us, of this wasting and dwindling when we find at the close of each season that we are finally parting with something and at the beginning of each that we have lost something since the last. We miss first the song of the skylark, and then the distant nightingale, and then one bird after another till the loud thrush itself seems to have vanished; and we go in the way of every twittering under the eves because we know that that will soon be silenced too. But I need not enlarge upon this to you. I only mean to point out the prudence of lessening this kind of pain to the uttermost by making considerable effort at first; and the most calculating prudence becomes a virtue, when it is certain that as much must at best be gone through as will afflict our friends and may possibly overpower ourselves, our temper and deportment, if not our principles and our affections. I do not know how sufficiently to enforce these sacrifices being made with frankness and simplicity; and nothing so much needs enforcing. If our friends were but aware how cruel an injury is the false delicacy which is so common, they would not encourage our false shame as they do. If they have known any thing of the bondage of ordinary false shame, they may imagine some thing of our suffering in circumstances of irremediable singularity. Instead of putting the singularity out of sight, they should lead us to acknowledge it in words, prepare for it in habits, and act upon it in social intercourse. If they will not assist us here, we must do it for ourselves. Our principle, again, requires this. Thus only can we save others from being uneasy in our presence, and sad when they think of us. That we can thus alone make ourselves sought and beloved is an inferior consideration, though an important one to us, to whom warmth and kindliness are as peculiarly animating as sunshine to the caged bird. This frankness, simplicity, and cheerfulness can only grow out of a perfect acquiescence in our circumstances. Submission is not enough. Pride fails at the most critical moment. Nothing short of acquiescence will preserve the united consistency and cheerfulness of our acknowledgment of infirmity. Submission will bemoan it while making it. Pride will put on indifference while making it. But hearty acquiescence cannot fail to bring forth cheerfulness. The thrill of delight which arises during the ready agreement to profit by pain—(emphatically the joy with which no stranger intermeddleth)—must subside like all other emotions; but it does not depart without leaving the spirit lightened and cheered, and every visitation leaves it in a more genial state than the last.

And now, what may we struggle for? I dare say the words of the moralist lie as deep down in your hearts as in my own: "We must not repine but we may lawfully struggle!" I go further, and say that we are bound to struggle; our principles require it. We must struggle for whatever may be had, without encroaching on the comfort of others. With this limitation we must hear all that we can for as long as we can. Yet how few of us will use the helps we might have! How seldom is a deaf person to be seen with a trumpet! I should have been diverted, if I had not been too much vexed, at the variety of excuses that I have heard on this head since I have been much in society. The trumpet makes the sound disagreeable; or is of no use, or is not wanted in a noise, because we hear better in a noise; nor in quiet, because we hear very fairly in quiet; or we think our friends do not like it; or we ourselves do not care for it, if it does not enable us to hear general conversation; or—a hundred other reasons just as good. Now, dear friends, believe me, these are but excuses. I have tried them all in turn, and I know them to be so. The sound soon becomes anything but disagreeable; and the relief to the nerves, arising from the use of such a help, is indescribable. None but the totally deaf can fail to find some kind of trumpet that will be of use to them, if they choose to look for it properly, and give it a fair trial. That it is not wanted in a noise is usually true, but we are seldom in a noise; and quiet is our greatest enemy (next to darkness when the play of the countenance is lost to us.) To reject a tete-a-tete [illegible] because the same means will not afford us the pleasures of a general conversation is not very wise. Is it? As for the fancy that our friends do not like it, it is a mistake and a serious mistake. I can speak confidently of this. By means of galvanism (which I do not from my own experience, recommend) I once nearly recovered my hearing for a few weeks. It was well worth while, being in a sort of nervous fever during those weeks, and more deaf than ever afterwards for the enlightenment which I gained during the interval on various subjects, of which the one that concerns us now, is,—the toil that our friends undergo on our account. This is the last topic on which I should speak to you, but for the prevalent unwillingness in our fraternity to use such helps as may ease the lungs of all around them as much as their own nerves. Of course, my friends could not suddenly accommodate their speech to my improved hearing; and I was absolutely shocked when I found what efforts they had been making for my sake. I vowed that I would never again bestow an unkind thought on their natural mistakes, or be restive under their inapplicable instructions; and as for carrying a trumpet, I liked it no better than my brethren: but now, if it would in any degree ease my friends that I should wear a fool's cap and bells, I would do it. Any of you who may have had this kind of experience, are, I should think, using trumpets. I entreat those of you who have not been so made aware of your state to take my word for what you are obliging your friends to undergo. You know that we can be no judges of the degree of effort necessary to make you hear. We might as well try to echo the skylark. I speak plainly, it may seem harshly; but I am sure you would thank me ere long if I could persuade you to encounter this one struggle to make the most of the remnant of one of God's prime blessings.

Another struggle must be to seize or make opportunities for preserving or rectifying our associations as far as they are connected with the sense which is imperfect. Hunger and thirst after all sounds that you can obtain, without trouble to others, and without disturbing your own temper; and do it the more strenuously and cheerfully the more reason you have to apprehend the increase of your infirmity. The natural desire to obtain as much pleasure as we can while we can, would prompt us to this; but my appetite was much sharpened during the interval I spoke of; as yours would be, if you had such an interval. I was dismayed to find not only what absurd notions I had formed on some small points, but how materially some very important processes of association had been modified by the failure of the sense of hearing. In consequence of the return and increase of the infirmity, I have no distinct notion of what these intellectual faults are; but the certainty then impressed that they exist, has taught me more than one lessen. I carry about with me the consciousness of an intellectual perversion which I can never remedy in this would, and of which neither I nor any one else can astertain the extent, nor even the nature. This does not afflict me, because it would be as unreasonable to wish it otherwise, as to pray for wings which carry us up to the milky way; but it has stimulated me to devise every possible means of checking and delaying the perversion. We ought all to do so; losing no opportunity of associating sounds with other objects of sense and of catching every breath of sound that passes us. We should note street cries; we should entice children to talk to us; we should linger in the neighborhood of barrel organs, and go out of our way to walk by a dashing stream. We cannot tell how much wisdom we may at last find ourselves to have gained, by running out among the trees when the quick coming and going of the sunshine tells us that the winds are abroad. Some day will show us from how much folly the chirp of an infant's voice may have saved us. I go so far as to recommend certainly not any places of worship for purposes of experiment, but the theatre and the House of Commons, even when "the sough of words without the sense" is all that can be had. The human voice is music, and carries sense even then; and every tone is worth treasuring, when tones are likely to become scarce, or to cease. You will understand that it is only to those who can rule their own spirits that I recommend such an exercise as this last. If you cannot bear to enjoy less than the people about you, and in a different manner, or if you neglect what you came for, in mourning what you have lost, you are better at home. Nothing is worth the sacrifice of your repose of mind.

What else may we struggle for? For far more in the way of knowledge than I can now even intimate. I am not going to make out, as some would have me, that we lose nothing after all; that what we lose in one way we gain in another and so on; pursuing a line of argument equally insulting to our own understandings, and to the wisdom and benignity of Him who framed that curious instrument the ear, and strung the chords of its nerves, and keeps up the perpetual harmonies of the atmosphere for its gratification. The ear was not made that men should be happier without it. To attempt to persuade *you* so, would above all be folly. But, in some sense there is a compensation to us if we choose to accept it; and it is to improve this to the utmost that I would urge you and stimulate myself. We *have* some accomplishments which we may gratefully acknowledge, while the means by which we gain them must prevent our being proud of them. We are good physiognomists —good perceivers in every way, and have (if we are not idle) rather the advantage over others in the power of abstract reasoning. This union of two kinds of power, which in common cases are often cultivated at the expense of each other, puts a considerable amount of accurate knowledge within easier reach of us than of most other people. We must never forget what a vast quantity we must forego, but neither must we lose sight of whatever is peculiarly within our power. We have more time, too, than any body else: more than the laziest lordling who does nothing but let his ears be filled with nonsense from morning till night. The very busiest of our fraternity has, I should think, time every day for as much thought as is good for him between the hours of rising and of rest.

These advantages make it incumbent upon us to struggle for such compensation as is placed before us. We must set ourselves to gather knowledge from whatever we see and touch, and to digest it into wisdom during the extra time which is our privilege. What the sage goes out into the fields at eventide to seek, we can find at table, or in the thronged streets at noon-day—opportunity for meditation, one of the chief means of wisdom. If to [illegible] the objects of sight are more vivid in their beauty, and more distinct in their suggestions than to others,—if to us there is granted more leisure, and stronger inducement to study the movements of the mind within, from us may be expected a degree of certain kinds of attainments, in which it is as much of a sin as a misfortune for us to be deficient.

Finally, we, like all who are placed in uncommon circumstances, are so situated that our mental and moral constitution can scarcely fail of being either very weak or very strong. If we are dull and slow of observation, and indolent in thought, there is little chance of our being much wiser than infants; whereas, if we are accurate and quick of observation (and for us there is no medium) and disposed for thought, nothing is likely to prevent our going on to be wiser continually. In like manner there is an awful alternative as to our morals. If we cannot withstand our trial we must become selfish in principle, sour in temper, and disagreeable in manners. If we are strong enough for our discipline, we cannot fail to come out of it with principles strengthened, affections expanded, temper under control, and manners graced by the permanent cheerfulness of a settled mind and a heart at ease. If you can make this last your lot, you have little more to fear. If you have stood this proof, you probably will stand any which comes in the shape of affliction. If you have brought vigor out of this conflict, you are not likely to be unnerved. If, in your enforced solitude, you have cultivated instead of losing your sympathies, you can scarcely afterwards grow selfish. If, as your enjoyments were failing you, you have improved your serenity, your cheerfulness will probably be beyond the reach of circumstances. The principal check which must be put upon those happy anticipations, is the fear that while the privations cannot be lessened, the pain of it may disappear too soon and too entirely. I now suffer little or no pain from my privation (except at moments when comparisons are forced upon me before I am ready for them:) and I cannot help dreading a self-deception, to avoid which I would gladly suffer over again all that I have suffered. I had infinitely rather bear the perpetual sense of privation than become unaware of any thing that is true,—of my intellectual deficiences, of my disqualifications for society, of my errors in matters of fact, and of the burdens which I necessarily impose on those who surround me. My dependence for being reminded of these things is not on those who incur trouble and sacrifice for my sake, but on the few occasional mortifications which I still meet with, and which are always welcomed for the sake of their office. We can never get beyond the necessity of keeping in full view the worst and the best that can be made of our lot. The worst is either to sink under trial, or to be made callous by it. The best is, to be as wise as is possible under a great disability, and as happy as is possible under a great privation. Believe me, with deep respect,

Your affectionate sister,

HARRIET MARTINEAU.

*March 16th*, 1834.


### PARKER'S SERMONS.

SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE. & CO. Boston Bookstore. 134 Washington Street. april 11

*JUVENILE AND SUNDAY SCHOOL DEPOSITORY.*

147 Washington street, (opposite the Old South)

L. C. Bowles would inform Clergymen and others interested in Sunday schools, that he has for sale a very complete assortment of books particularly adapted for the Juvenile Libraries and Sunday schools of Unitarian societies. The following list comprises some of the most approved works which have been published during the past year.

A catalogue of has been recently published, which may be had gratis. Orders executed on very reasonable terms, for cash or credit. (In press, several new works.)

Scenes and Characters—No. 1. Trial & self-discipline
No. 2. The Skeptic
No. 3. Home
Life of Abraham and Isaac
—— Jacob and Joseph
—— Collin Reynolds
Sacred Memoirs, or Family instruction, being a history of scripture characters from Adam to Joseph
Adam the Gardener
The Week-day book
The Sabbath-day book
The family story book
The child's book of Bible stories. By Rev. T. H. Gallaudet
Social services for families and Sunday schools.
Comstock's Natural Philosophy, for youth
—— Astronomy, do.
Teacher's Present
Missionary Voyages
Parent's Present
Domesticated animals
Youth's Keepsake
New England and he institutions
Temperance anecdotes
Life of Lafayette
Child's book on intemperance
Down the hill
Sephora, a Hebrew tale
Parent's Cabinet
Reflections in retirement
Stories about Gen. Warren
Voyages and Adventures of Jack Halyard
Life and travels of the apostle Paul
The Mother's friend (Abbot's series)
The Mother at home do.
The child at home do.
Fireside piety do.
Right and wrong
The Holy Land and its inhabitants. By Bulfinch
Memoirs of S. Osgood Wright
Hannah More
Value of time
Value of money
Evergreen
The Father's book
Young Infidel reclaimed
Morrison's counsels to young men
Recent Voyage of capt. Ross. &c. &c. &c

The following is a list of the manuals and works for Sunday school teachers generally used in Unitarian parishes.

Allen's Questions, Parts 1, 2 and 3
Field's Questions
Worcester Association catechism
Channing's do.
Carpenter's do.
Geneva do. third Part
Abstract of Bible history
Adams's Letters on the Gospels
Hamilton's Questions
Forms of devotion for the opening and close of the Sunday school
Boston Sunday school Hymn book
Bible stories for children
Calmet's dictionary of the Bible
Kenrick's Exposition
Nichol's Natural theology
Paley's Evidences
Dabney's annotations
Locke on the Epistles
Harmony of the Gospels.
Blake's evidences of Christianity
Jahn's Archæology
Gannett's scriptural Interpreter
Ware on the Formation of the Christian character
do. Sunday Library apr 25

### NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

### A CARD.

MOSES FRENCH, Jr., of the late firm of Nevers & French, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him. may 9 3m.

### GREENWOOD'S HYMNS.

CARTER, HENDEE & CO. have just published the fourteenth edition of "A collection of Psalms and Hymns for Christian worship," by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which it has been used, viz—King's Chapel (Mr Greenwood); Hollis street Society (Mr Pierpont); Second Society (Mr Robbins), *Boston*.—East Cambridge, Cambridge-Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Shirley, Duxbury, Hubbardston, *Mass.*—Walpole, *N. H.* — Hartford, *Conn.* — Portland, Hallowell, Augusta, Castine, *Maine.*—Brattleboro', *Vt.*— Savannah, *Geo.*, and many other places in New England, and the southern and western States. may 2

### THE FUTURE LIFE,

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by James Munroe & Co. 134 Washington street.

This Sermon is also for sale (or will be soon received) at the following places.

BALTIMORE.
Lyman Reed & Co. No. 6 South Charles street.
PHILADELPHIA.
R. H. Hobson, No. 147 Chestnut street.
NEW YORK.
C. S. Francis, No. 252 Broadway.
PROVIDENCE.
A. S. Beckwith, Westminster street.
SALEM.
Benjamin Colman, Essex street.
PORTLAND, Me.
Colman & Chisholm.
PLYMOUTH.
W. S. Bartlett.
KEENE, N. H.
George Tilden.



CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
*At* 134 *Washington Street, Boston.*
SIDNEY WILLARD, Editor.

Terms.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

MINOT PRATT, PRINTER.